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A
FATHER'S INSTRUCTIONS;
CONSISTING OF
MORAL TALES, FABLES,
AND REFLECTIONS.

PART THE FIRST.



QUID DULCIUS HOMINUM GENERI A NATURA
DATUM EST, QUAM SUI CUIQUE LIBERI?

CICERO.

A
FATHER'S INSTRUCTIONS;

CONSISTING OF
MORAL TALES, FABLES,
AND REFLECTIONS;

DESIGNED TO PROMOTE
THE LOVE OF VIRTUE,
A TASTE FOR KNOWLEDGE,
AND AN EARLY ACQUAINTANCE WITH
THE WORKS OF NATURE.

K BY
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AT PARIS.

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TO
THE RIGHT HONOURABLE,
THE
COUNTESS of STAMFORD;

AN AMIABLE PATTERN
OF FILIAL PIETY,
CONJUGAL AFFECTION,
AND MATERNAL LOVE;

THESE
MORAL TALES

ARE INSCRIBED,

AS A

TRIBUTE OF ESTEEM AND RESPECT,

BY HER LADYSHIP'S

MOST FAITHFUL,

AND MOST OBEDIENT SERVANT,

THE AUTHOR.



T O

T. B. P. -- A. P. -- F. P.
J. P. &c.

MY DEAR CHILDREN,

THE little present which is now offered to your acceptance, if it have no other value, will at least evince the sincerity and warmth of my affection for you. It will shew that you have been the objects of my fondest attention, and tenderest solicitude. The bus-

A 4

tle

tle of the town, and the anxieties of an active profession, have indeed necessarily diverted my thoughts, and at times excluded your image from my mind ; but, like the bird which you have hunted from her nest, my heart has soon returned to the place where all its pleasing cares are centred. In our delightful retirement at Hart-Hill, every thing around me has conspired to suggest ideas of your health, your happiness, or improvement. The setting sun, the shady tree, the whispering breeze, or the fragrant flower, have alike furnished some tale
or

or analogy; which has been applied to your instruction.

When you recollect these Lessons of Wisdom and Virtue, I flatter myself you will associate with them the paternal endearments with which they were delivered ; and that I shall live with honour in your memories, when forgotten by the world, and mouldering in the dust. Such immortality I am more ambitious to obtain, than all the fame which learning or philosophy bestows.

Adieu ! my dear children.
May you be wise, virtuous, and
happy !

happy ! And hereafter may we meet, to part no more, in those regions of the blessed, where our knowledge and felicity will be for ever increasng; and where we shall enjoy together the glorious presence of our common Father, the Parent of the universe !

THOMAS PERCIVAL.

HART-HILL, near MANCHESTER,
August 1st, 1775.

T H E

P R E F A C E.

AS the following Tales and Reflections will fall into other hands besides those of the author's children, for whose use they were solely intended; it may be proper to acquaint the reader, that three objects of instruction have been principally kept in view. The first and leading one is to refine the feelings of the heart, and to inspire the mind with the love of moral excellence. And surely nothing can operate more forcibly, than striking pictures of the

the beauty of virtue, and the deformity of vice; which at once convince the judgment, and leave a lasting impression on the imagination. Dry precepts are little attended to, and soon forgotten: * And if inculcated with severity, they produce in youth an aversion to every subject of serious reflection; teaching them, as Erasmus justly observes, *virtutem simul odisse et nosse*.

The second design of this little work is to awaken curiosity, to excite the spirit of inquiry, and to convey, in a lively and entertaining manner, a knowledge of the works of God. On this account, a strict attention has been paid to truth and nature. No improbabilities are related;

* Longum iter per precepta; breve et efficax per exempla.

ted; and most of the narrations are conformable to the usual course of things, or derived from the records of history.

The third end proposed, is to promote a more early acquaintance with the use of words and idioms. These being only the arbitrary marks of our ideas, such as are most proper and expressive may be learned, with no less facility, than the vulgar and familiar forms of speech.

It will be acknowledged that these are highly interesting and important objects; but the attainment of them must depend upon the attention of the learner, and the capacity of his parent or tutor to explain the terms, point out the analogies, and enforce the reflections which are here delivered. To the younger pupil, therefore,

fore, every tale that is suited to his years, should be made a distinct lesson, and a reasonable time allotted for the fullest illustration of it. And when the words, the subject, and the moral are clearly understood, his curiosity concerning whatever may be connected with, or suggested by them, should be gratified and encouraged.

Such an early exertion of almost every faculty of the mind, cannot fail to enliven the imagination, quicken the apprehension, enlarge the understanding, and give strength and solidity to the judgment. And these are the most valuable advantages which can be derived from the compleatest education. For half of what we learn in youth is soon lost in oblivion; and serves only for the exercise and improvement of our capacities.

capacities. So limited indeed are the powers of memory, that every man of letters may apply to himself, what Dr. Bentley said of Dr. Gooch, with a pride disgraceful to learning, *I have FORGOTTEN more knowledge than he POSSESSES.*

The composition of Themes generally forms a part of the system of education in public schools. But the task is always irksome to boys, and seldom well executed by them; because a grave, didactic, and methodical discourse is not suited to their taste and genius. The writing of tales and fables, with moral reflections, might perhaps be a more useful and entertaining exercise; as it would afford a greater latitude for invention, would better display the powers of imagination, and would produce the happy talent of relating familiar

familiar and trivial occurrences with ease and elegance.

No attention has been paid to system, in the arrangement of the articles contained in this volume. They are placed in the order in which they were written; and they were written at various times, as leisure allowed, or as the subjects of them were suggested, by family incidents, and other fortuitous circumstances. But though the tales are severally adapted to certain ages and occasions, it is hoped that their utility will not be confined within such precise and narrow limits. The amusements and instructions, even of early youth, are reviewed in manhood with satisfaction and advantage. And as the same objects, at different periods of life, excite different ideas and reflections, the lessons which are comprehensible to an intelligent

telligent boy of ten, may furnish new matter to him at twenty, and be interesting to others of every age. *

Perhaps some apology may be thought necessary for the publication of a work, in many respects of a private nature, and professedly written by a parent, for the instruction only of his own children. The author chuses not to plead, though he might with truth, the solicitation of his most judicious friends, who have honoured his undertaking with their approbation. He relies on the candour of the public; conscious that he is influenced by no other motive than a sincere desire to do good. And he flatters himself

* "I read in Livy," says Montaigne, "what another man does not; and Plutarch read in him what I do not."

that precepts which have flowed from the heart, will reach the heart, and produce impressions on the tender minds of youth, not to be expected from the wisest maxims, delivered with coldness and indifference.

*Quamobrem, pergite, Adolescentes, atque in studia incumbite, ut et vobis honori, et amicis utilitati, et Reipublicæ emolumento esse possitis.**

* Cicero.

T H E C O N T E N T S.

*The additional articles in this volume are marked
with asterisks.*

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M O R A L
T A L E S , F A B L E S ,
A N D
R E F L E C T I O N S .

HÆC SCRIPSI NON OTIJ ABUNDANTIA, SED
AMORIS ERGA TE.

CIC. EPIST.

M O R A L
T A L E S, F A B L E S,
A N D
R E F L E C T I O N S.

IDLENESS AND IRRESOLUTION.

HORACE, a celebrated Roman poet, relates, that a country man, who wanted to pass a river, stood loitering on the banks of it, in the foolish expectation that a current so rapid, would soon discharge its waters. But the stream still flowed, increased, perhaps, by fresh torrents from the mountains; and it must for ever flow, because the sources from which it is derived are inexhaustible.

Thus

Thus the *idle and irresolute youth* trifles over his books, or wastes in play his precious moments; deferring the task of improvement, which at first is easy to be accomplished, but which will become more and more difficult, the longer it be neglected.

C R U E L T Y T O I N S E C T S.

MR. Melmoth, in one of his elegant letters, informs his friend, that the snails have had more than their share of his peaches and nectarines this season; but that he deems it a sort of cruelty to suffer them to be destroyed. It seems to be his opinion, that it is no less inhuman to crush to death a harmless insect, whose only offence is, that he eats the food which nature has provided for his sustenance, than it would be to kill a more bulky creature for the same reason. For the sensations of many insects are, at least, as exquisite as those of animals of more enlarged dimensions. The millepedes rolls itself round upon the
slightest

slightest touch ; and the snail draws in her horns upon the first approach of the hand. Such instances of sensibility certainly confirm the observation of our inimitable Shakespear, who teaches us that

---- the poor beetle which we tread upon,
In corporal sufferance feels a pang as great
As when a giant dies.

But whilst we encourage these amiable feelings of the heart, we must not forget that humanity itself may be carried to an unreasonable, and even ridiculous extreme. Mr. Bayle relates that Bellarmine, a Romish saint, patiently suffered the fleas, and other vermin, to prey upon him. *We shall have Heaven, said he, to reward us for our sufferings ; but these poor creatures have only the enjoyment of the present life.*

A F F E C T I O N T O P A R E N T S.

AN amiable youth was lamenting, in terms of the sincerest grief, the death of a most affectionate parent. His companion

panion endeavoured to console him by the reflection, that he had always behaved to the deceased with duty, tenderness, and respect. So I thought, replied the youth, whilst my parent was living; but now I recollect, with pain and sorrow, many instances of disobedience and neglect, for which, alas! it is too late to make atonement.

TAKING OF BIRD-NESTS.

I HAVE found out a gift for my fair;
 I have found where the wood pigeons breed.
 But let me that plunder forbear!
 She will say 'tis a barbarous deed.

For he ne'er can be true, she averr'd,
 Who can rob a poor bird of its young:
 And I lov'd her the more when I heard
 Such tenderness fall from her tongue.

I have heard her with sweetness unfold,
 How that pity was due to a dove;
 That it ever attended the bold;
 And she call'd it the sister of love.

SHENSTONE.

ON

ON THE SAME.

A BOY, who was a great destroyer of nests, had carefully preserved one, that he might enjoy the cruel pleasure of confining in a cage the poor birds, who had the same natural right to liberty with himself. A hungry cat discovered the nest, and devoured the unfeathered brood. The boy bewailed his loss, and vowed revenge upon the cat; not reflecting on the many nests which he had *wantonly plundered*, whilst the cat was impelled, by the dictates of nature, to satisfy a *craving appetite*.

TENDERNESS TO MOTHERS.

MARK that parent hen, said a father to his beloved son. With what anxious care does she call together her offspring, and cover them with her expanded wings! The kite is hovering in the air, and disappointed of his prey, may perhaps
dart

dart upon the hen herself, and bear her off in his talons !

Does not this sight suggest to you the tenderness and affection of your mother ? Her watchful care protected you in the helpless period of infancy, when she nourished you with her milk, taught your limbs to move, and your tongue to lisp its unformed accents. In childhood she has mourned over your little griefs ; has rejoiced in your innocent delights ; has administered to you the healing balm in sickness ; and has instilled into your mind the love of truth, of virtue, and of wisdom. Oh ! cherish every sentiment of respect for such a mother. She merits your warmest gratitude, esteem, and veneration.

THE FOLLY OF CRYING UPON TRIFLING
OCCASIONS.

A LITTLE girl, who used to weep bitterly for the most trifling hurt, was one day attacked by a furious dog.
Her

Her cries reached the servants of the family; but they paid little attention to what they were so much accustomed to hear. It happened, however, very fortunately, that a country man passed by, who, with great humanity, rescued the child from the devouring teeth of the dog.

INTEMPERANCE.

CYRUS, when a youth, being at the court of his grandfather Astyages, undertook one day to be the cup-bearer at table. It was the duty of this officer to taste the liquor, before it was presented to the king. Cyrus, without performing this ceremony, delivered the cup in a very graceful manner to his grandfather. The king reminded him of his omission, which he imputed to forgetfulness. No, replied Cyrus, I was afraid to taste, because I apprehended there was poison in the liquor: For not long since, at an entertainment which you gave, I observed that the lords

C

of

of your court, after drinking of it, became noisy, quarrelsome, and frantic. Even you, Sir, seemed to have forgotten that you were a king.

XENOPHON,

CRUELTY PUNISHED.

A PACK of ravenous fox hounds were half starved in their kennel, to render them more furious and eager in the chace; and were severely lashed every day by a merciless keeper, that they might be disciplined to the strictest observance of his looks and commands. It happened that this petty tyrant entered the kennel without his scourge. The dogs observed his defenceless state; and instantly flying upon him, at once satiated their hunger and revenge, by tearing him to pieces.

Whilst you pity the unhappy fate of the keeper, lament that, in a civilized country,

country, such cruelties should be exercised, as to give occasion to it.

LIBERALITY.

You have seen the husbandman *scattering* his seed upon the furrowed ground! It springs up, is gathered into his barns, and crowns his labours with joy and plenty.---Thus the man who distributes his fortune with generosity and prudence, is amply repaid by the gratitude of those whom he obliges, by the approbation of his own mind, and the favour of God.

THE PERT AND THE IGNORANT ARE PRONE TO RIDICULE.

A GENTLEMAN, of a grave deportment, was busily engaged in blowing bubbles of soap and water, and was attentively observing them, as they expanded and burst in the sunshine. A pert youth fell into a fit of loud laughter, at a

fight so strange, and which shewed, as he thought, such folly and insanity.---Be ashamed, young man, said one who passed by, of your rudeness and ignorance. You now behold the greatest Philosopher of the age, Sir Isaac Newton, investigating the nature of light and colours, by a series of experiments, no less curious than useful, though you deem them childish and insignificant.

COMPASSION TO THE POOR.

PITY the sorrows of a poor old man,
 Whose trembling limbs have borne him to your door,
 Whose days are dwindled to the shortest span,
 Oh ! give relief, and Heaven will bless your store.

These tatter'd cloaths my poverty bespeak,
 These hoary locks proclaim my lengthen'd years ;
 And many a furrow in my grief-worn cheek
 Has been the channel to a flood of tears.

Yon house, erected on the rising ground,
 With tempting aspect drew me from my road ;
 For Plenty there a residence has found,
 And Grandeur a magnificent abode.

Hard

Hard is the fate of the infirm and poor !
Here, as I crav'd a morsel of their bread,
A pamper'd menial drove me from the door,
To seek a shelter in an humbler shed.

Oh ! take me to your hospitable dome ;
Keen blows the wind, and piercing is the cold !
Short is my passage to the friendly tomb,
For I am poor and miserably old.

Should I reveal the sources of my grief,
If soft humanity e'er touch'd your breast,
Your hands would not withhold the kind relief,
And tears of pity would not be repress'd.

Heaven sends misfortunes ; why should we repine ?
'Tis Heaven has brought me to the state you see ;
And your condition may be soon like mine,
The child of sorrow, and of misery.

A little farm was my paternal lot,
Then like the lark I sprightly hail'd the morn ;
But ah ! oppression forc'd me from my cot,
My cattle dy'd, and blighted was my corn.

My daughter, once the comfort of my age,
Lur'd by a villain from her native home,
Is cast abandon'd on the world's wide stage,
And doom'd in scanty poverty to roam.

My tender wife, sweet soother of my care!
 Struck with sad anguish at the stern decree,
 Fell, ling'ring fell, a victim to despair,
 And left the world to wretchedness and me.

Pity the sorrows of a poor old man,
 Whose trembling limbs have borne him to your door,
 Whose days are dwindled to the shortest span,
 Oh! give relief, and Heaven will bless your store.

THE SPEAKER, BY DR. ENFIELD.

P A R E N T A L A F F E C T I O N.

THE white bear of Greenland and Spitzbergen is considerably larger than the brown bear of Europe, or the black bear of North America. This animal lives upon fish, and seals, and is not only seen upon land in the countries bordering on the North Pole, but often on floats of ice, several leagues at sea. The following relation is copied from the *Journal of a Voyage, for making Discoveries towards the North Pole*.

EARLY in the morning, the man at the mast-head of the Carcase, gave notice
 that

that three bears were making their way very fast over the ice, and that they were directing their course towards the ship. They had, without question, been invited by the scent of the blubber of a sea horse, killed a few days before, which the men had set on fire, and which was burning on the ice at the time of their approach. They proved to be a she-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the sea horse, that remained unconsumed, and ate it voraciously. The crew from the ship threw great lumps of the flesh of the sea horse, which they had still left, upon the ice, which the old bear fetched away singly, laid every lump before her cubs as she brought it, and dividing it, gave each a share, reserving but a small portion to herself. As she was fetching away the last piece, they levelled their muskets at the cubs, and shot them both dead; and in her retreat they wounded the dam, but not mortally.

It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expressed by this poor beast, in the last moments of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done others before, tore it in pieces, and laid it down before them; and when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up: all this while it was pitiful to hear her moan. When she found she could not stir them, she went off, and when she had gotten at some distance, looked back and moaned; and that not availing her to entice them away, she returned, and smelling round them, began to lick their wounds. She went off a second time, as before; and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to
them

them again, and with signs of inexpressible fondness, went round one, and round the other, pawing them, and moaning. Finding at last that they were cold and lifeless, she raised her head towards the ship, and growled a curse upon the murderers; which they returned with a volley of musket balls. She fell between her cubs, and died, licking their wounds.

Can you admire the maternal affection of the bear, and not feel in your heart the warmest emotions of gratitude, for the stronger and more permanent tenderness, you have so long experienced from your parents?

THE FALLACY OF EXTERNAL
APPEARANCE.

Is there any hidden beauty, said Alexis to Euphronius, in that dusky, ill-shaped stone, which you examine with so much attention? I am admiring the wonderful properties

properties, not the beauty, replied Euphronius, which it possesses. It is by means of this stone that the mariner steers his trackless course through the vast ocean; and without it, the spices of the East, the mines of Peru, and all the luxuries which commerce pours into Europe, would for ever have remained unknown.---The curiosity of Alexis was excited, and he was impatient to learn in what wonderful manner such advantages could be derived from a substance apparently of so little value. ---This magnet or loadstone, for it is known by both names, said Euphronius, imparts to iron the property of settling itself, when nicely balanced, in a direction nearly North and South. The sailor is therefore furnished with an unerring guide in the midst of the ocean. For when he faces the North, the East and West are readily ascertained, the former lying to his right, and the latter to his left hand. And from these four points, all the subdivisions of the mariner's compass are formed. The figure of a star, which
you

you so often draw upon paper, will give you a clear idea of the compass. Make yourself a master of it; and from the present instance of your want of knowledge, learn a becoming modesty in the judgments, which you form concerning the productions of nature. The whole creation is the workmanship of an Omnipotent Being: and though we cannot always trace the marks of harmony, beauty, or usefulness, yet doubtless to the eye of a superior intelligence, every part of it displays infallible wisdom, and unbounded goodness.

SELFISH SORROW REPROVED.

IT was a holiday in the month of June, and Alexis had prepared himself to set out, with a party of his companions, upon a little journey of pleasure. But the sky lowered, the clouds gathered, and he remained for some time in anxious suspense about his expedition; which at last was prevented by heavy and continued

ed rain. The disappointment overpowered his fortitude; he burst into tears; lamented the untimely change of weather; and sullenly refused all consolation.

In the evening, the clouds were dispersed; the sun shone with unusual brightness; and the face of nature seemed to be renewed in vernal beauty. Euphronius conducted Alexis into the fields. The storm of passion in his breast was now stilled; and the serenity of the air, the music of the feathered songsters, the verdure of the meadows, and the sweet perfumes which breathed around, regaled every sense, and filled his mind with peace and joy.

Don't you remark, said Euphronius, the delightful change which has suddenly taken place in the whole creation? Recollect the appearance of the scene before us yesterday. The ground was then parched with a long drought; the flowers hid their drooping heads; no fragrant odours were perceived; and vegetation

getation seemed to cease. To what cause must we impute the revival of nature?---To the rain which fell this morning, replied Alexis, with a modest confusion. He was struck with the selfishness and folly of his conduct; and his own bitter reflections anticipated the reproofs of Euphronius.

HONESTY AND GENEROSITY.

A POOR man, who was door-keeper to a house in Milan, found a purse which contained two hundred crowns. The man who had lost it, informed by a public advertisement, came to the house, and giving sufficient proof that the purse belonged to him, the door-keeper restored it. Full of joy and gratitude, the owner offered his benefactor twenty crowns, which he absolutely refused. Ten were then proposed, and afterwards five; but the door-keeper still continuing inexorable, the man threw his purse upon the

the ground, and in an angry tone cried, "I have lost nothing, nothing at all, if you thus refuse to accept of a gratuity." The door-keeper then consented to receive five crowns, which he immediately distributed amongst the poor.

ROLLIN.

A GENEROUS RETURN FOR AN INJURY.

WHEN the great Condé commanded the Spanish army, and laid siege to one of the French towns in Flanders, a soldier being ill treated by a general officer, and struck several times with a cane, for some disrespectful words he had let fall, answered very coolly, that he should soon make him repent of it. Fifteen days afterwards, the same general officer ordered the colonel of the trenches to find a bold and intrepid fellow, to execute an important enterprise, for which he promised a reward of a hundred pistoles. The soldier we are speaking of, who passed for the bravest

bravest in the regiment, offered his service, and going with thirty of his comrades, which he had the liberty to make choice of, he discharged a very hazardous commission, with incredible courage and good fortune. Upon his return, the general officer highly commended him, and gave him the hundred pistoles which he had promised. The soldier presently distributed them amongst his comrades, saying, he did not serve for pay, and demanded only that if his late action seemed to deserve any recompense, they would make him an officer. And now, sir, adds he to the general, who did not know him, I am the soldier whom you abused so much fifteen days ago, and I then told you, I would make you repent of it. The general, in great admiration, and melting into tears, threw his arms around his neck, begged his pardon, and gave him a commission that very day.

ROLLIN.

WE

WE TOO OFTEN JUDGE OF MEN BY THE
SPLENDOUR, AND NOT BY THE MERIT
OF THEIR ACTIONS.

ALEXANDER demanded of a pirate, whom he had taken, by what right he infested the seas? By the same right, replied he boldly, that you enslave the world. But I am called a robber, because I have only one small vessel; and you are styled a conqueror, because you command great fleets and armies.

CICERO.

SILENCE AND RESERVE REPROVED.

SOPHRON* was frequently the companion of Euphronius in his various journeys. He was a youth of observation, but indulged too much a natural reserve of temper. His cousins

* The Author's Nephew.

complained that he who so often enjoyed amusement himself, should contribute so little to the general entertainment of the family. At first they intended to petition Euphronius to carry him no more abroad; but a good-natured stratagem answered better the purpose of reproof. They agreed that each should pursue, for a few days, a conduct similar to that of Sophron. One visited the magnificent Museum of Mr. Lever at Alkrington; another went to a very diverting comedy; and a third sailed, with a party, upon the Duke of Bridgewater's Canal, and viewed all the wonders of that stupendous undertaking. But when they returned home, the chearful communications of friendship were suppressed; and the usual eagerness to disclose all which they had seen, was converted into silence and reserve. No social converse enlivened the evening hours, and the sprightliness of youth gave place to mute solemnity. Sophron remarked the change with surprise and solicitude. He felt the loss of that

D

gaiety

gaiety and unreserved intercourse, which he seldom promoted, but of which he loved to participate. And when the design of his cousins was explained to him, he candidly acknowledged, and promised to amend his fault.

CRUELTY TO INSECTS.

A CERTAIN youth indulged himself in the cruel entertainment of torturing and killing flies. He tore off their wings and legs, and then watched with pleasure their impotent efforts to escape from him. Sometimes he collected a number of them together, and crushed them at once to death; glorying, like many a celebrated hero, in the devastation he committed. Alexis remonstrated with him, in vain, on this barbarous conduct. He could not persuade him to believe that flies are capable of pain, and have a right, no less

less than ourselves, to life, liberty, and enjoyment. The signs of agony, which, when tormented, they express, by the quick and various contortions of their bodies, he neither understood, nor would attend to.

Alexis had a microscope ; and he desired his companion, one day, to examine a most beautiful and surprising animal. Mark, said he, how it is studded from head to tail with black and silver, and its body all over beset with the most curious bristles ! The head contains a pair of lively eyes, encircled with silver hairs ; and the trunk consists of two parts, which fold over each other. The whole body is ornamented with plumes and decorations, which surpass all the luxuries of dress, in the courts of the greatest princes. Pleased and astonished with what he saw, the youth was impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier ; and when offered to his naked eye,

proved to be a poor fly, which had been the victim of his wanton cruelty.

THE HONOUR AND ADVANTAGE OF A
CONSTANT ADHERENCE TO TRUTH.

PETRARCH, a celebrated Italian Poet, who flourished about four hundred years ago, recommended himself to the confidence and affection of Cardinal Colonna, in whose family he resided, by his candour, and strict regard to truth. A violent quarrel occurred in the household of this nobleman, which was carried so far, that recourse was had to arms. The Cardinal wished to know the foundation of this affair; and that he might be able to decide with justice, he assembled all his people, and obliged them to bind themselves, by a most solemn oath on the Gospels, to declare the whole truth. Every one, without exception, submitted to this determination; even the Bishop of Luna, brother to the Cardinal, was not excused.

excused. Petrarch, in his turn, presenting himself to take the oath, the Cardinal closed the book, and said, "*As to you, Petrarch, your word is sufficient.*" *

A story similar to this, is related of Zenocrates, an Athenian Philosopher, who lived three hundred years before Christ, and was educated in the school of Plato. The people of Athens entertained so high an opinion of his probity, that one day when he approached the altar, to confirm by an oath the truth of what he had asserted, the judges unanimously declared his word to be sufficient evidence,

SLOTH CONTRASTED WITH INDUSTRY.

THE Sloth is an animal of South America; and is so ill formed for motion, that a few paces are often the journey of a week; and so indisposed to

* See the Life of Petrarch, elegantly translated by Mrs. Dobson.

move, that he never changes his place, but when impelled by the severest stings of hunger. He lives upon the leaves, fruit, and flowers of trees, and often on the bark itself, when nothing besides is left for his subsistence. As a large quantity of food is necessary for his support, he generally strips a tree of all its verdure in less than a fortnight : And being then destitute of food, he drops down, like a lifeless mass, from the branches to the ground. After remaining torpid some time, from the shock received by the fall, he prepares for a journey to some neighbouring tree, to which he crawls with a motion almost imperceptible. At length arrived, he ascends the trunk, and devours, with famished appetite, whatever the branches afford. By consuming the bark, he soon destroys the life of the tree ; and thus the source is lost, from which his sustenance is derived.

Such is the miserable state of this slothful animal. How different are the comforts

comforts and enjoyments of the industrious Beaver! This creature is found in the northern parts of America; and is about two feet long, and one foot high. The figure of it somewhat resembles that of a rat. In the months of June and July, the beavers assemble, and form a society which generally consists of more than two hundred. They always fix their abode by the side of a lake or river; and in order to make a dead water in that part which lies above and below, they erect, with incredible labour, a dam or pier, perhaps fourscore or a hundred feet long, and ten or twelve feet thick at the base. When this dike is compleated, they build their several apartments, which are divided into three stories. The first is below the level of the mole, and is for the most part full of water. The walls of their habitations are perpendicular, and about two feet thick. If any wood project from them, they cut it off with their teeth, which are more serviceable than saws: And by the help of their tails, they plaister all their works with a

kind of mortar, which they prepare of dry grafs and clay mixed together. In August or September they begin to lay up their stores of food ; which consist of the wood of the birch, the plane, and of some other trees. Thus they pass the gloomy winter in ease and plenty.

These two American animals, contrasted with each other, afford a most striking picture of the blessings of industry, and the penury and wretchedness of sloth.

T H E F O L L Y A N D O D I O U S N E S S
O F A F F E C T A T I O N .

LUCY, Emilia, and Sophronia, seated on a bank of daisies, near a purling stream, were listening to the music of a neighbouring grove. The sun gilded with his setting beams the western sky ; gentle zephyrs breathed around ; and the feathered songsters seemed to vie with each other, in their evening notes of gratitude and praise.

Delighted

Delighted with the artless melody of the linnet, the goldfinch, the woodlark, and the thrush, they were all *ear*, and observed not a peacock, which had strayed from a distant farm, and was approaching them with a majestic pace and expanded plumage. The harmony of the concert was soon interrupted by the loud and harsh cries of this stately bird; which, though chased away by Emilia, continued his vociferations with the confidence that conscious beauty too often inspires. Does this foolish bird, said Lucy, fancy that he is qualified to sing, because he is furnished with a spreading tail, ornamented with the richest colours? I know not, replied Sophronia, whether the peacock be capable of such a reflection; but I hope that you and Emilia will always avoid the display of whatever is inconsistent with your sex, your station, or your character. Shun affectation in all its odious forms; assume no borrowed airs; and be content to please, to shine, or to be useful, in the way which nature points out, and which reason approves.

THE PASSIONS SHOULD BE GOVERNED
BY REASON.

SOPHRON and Alexis had frequently heard Euphronius mention the experiment of stilling the waves with oil, made by his friend Doctor Franklin. They were impatient to repeat it; and a brisk wind proving favourable to the trial, they hastened, one evening, to a sheet of water in the pleasure grounds of Eugenio, near Hart-Hill. The oil was scattered upon the pool, and spread itself instantly on all sides, calming the whole surface of the water, and reflecting the most beautiful colours. Elated with success, the youths returned to Euphronius, to inquire the cause of such a wonderful appearance. He informed them that the wind blowing upon water which is covered with a coat of oil, slides over the surface of it, and produces no friction that can raise a wave. But this curious philosophical fact, said he, suggests a most important

portant moral reflection. When you suffer yourselves to be ruffled by passion, your minds resemble the *puddle in a storm*. But Reason, if you hearken to her voice, will then, like oil poured upon the water, calm the turbulence within you, and restore you to serenity and peace.

AFFECTION EXTENDED TO INANIMATE
O B J E C T S .

A BEAUTIFUL tree grew, in an open space, opposite to the parlour windows of Euphronius's house. It was an object which his family often contemplated with pleasure. The verdant foliage, with which it was covered, gave an early indication of spring; its spreading branches furnished an agreeable shade, and tempered the heat of the noon-tide sun; and the falling leaves, in autumn, marked the varying seasons, and warned them of the approach of winter. One
luckless

luckless morning, the ax was laid to the root of this admired tree; and it fell a lamented victim to the rage for building, which depopulates the country, and multiplies misery, diseases, and death, by the enlargement of great towns.

You now feel, said Euphronius to Alexis on this occasion, the force of that good-natured remark of Mr. Addison, in one of the Spectators, that he should not care to have an old stump pulled up, which he had remembered ever since he was a child. The affections of a generous heart are extended, by the early association of ideas, to almost every surrounding object. Hence the delight which we receive from revisiting those scenes, in which we passed our youth; the school where our first friendships were formed; or the academic groves in which fair science unveiled herself to our enraptured view.

Sueto-

Suetonius relates, that the Roman emperor Vespasian went constantly every year, to pass the summer in a small country house near Rieti, where he was born, and to which he would never add any embellishment: And that Titus, his successor, was carried thither in his last illness, to die in the place where his father had begun and ended his days. The emperor Pertinax, says Capitolinus, during the time of his abode in Liguria, lodged in his father's house; and raising a great number of magnificent buildings around it, he left the cottage in the midst, a striking monument of his delicacy of sentiment, and greatness of soul.

A TRIBUTE TO FRIENDSHIP; AND A
PATTERN FOR IMITATION.

You were lamenting the other day, my dear Alexis, the loss of a beautiful tree, cut down in its prime, and when crowned

crowned with all its leafy honours. I am now mourning, continued Euphronius, a more distressful and untimely stroke, which has severed from me Philander, the counsellor of my youth, and the friend and companion of my riper years. He possessed a solid judgment, and enlarged understanding; and, what is rarely found united with them, a lively imagination, a quick conception, and refined taste. His knowledge was rather general and extensive than profound; but his ideas were so well arranged, that he had them always at command, and could converse on every subject with ease, propriety, and even masterly skill. His pulpit compositions were rational, nervous, and pathetic; his delivery was manly, animated, and affecting. Strongly impressed himself with the divine truths of religion, and the sacred obligations of morality, he enforced them on the minds of his audience with an energy irresistibly persuasive. An assemblage of virtues constituted his moral character.

His

His heart was tenderness and humanity itself; his friendship warm, steady, and disinterested; his benevolence universal; and his integrity inviolate. Nor were these the untried virtues of retirement; for he was early engaged in the active scenes of life, and assaulted with difficulties which required the utmost fortitude to surmount. --- He was not deficient in those exterior accomplishments, which add charms to virtue, and make goodness shine with superior lustre. His manners were polished; his address was easy and engaging; and his conversation sprightly, entertaining, and instructive. As a gentleman, a scholar, a preacher, a companion, and a friend, he was almost without an equal.

Though my heart bleeds at the recollection of the loss which I have sustained, yet I feel a pleasure, my Alexis, in bringing to your knowledge the virtues of such a character. Venerate the
memory,

memory, and copy the bright example of Philander.*

* The following inscription was designed for the monument of Philander.

NEAR THIS PLACE
LIE
THE REMAINS
OF
THE REVEREND -----
MINISTER OF THIS CONGREGATION;
TO WHICH
HE WAS ENDEARED
BY
A FAITHFUL AND AFFECTIONATE
DISCHARGE
OF
THE PASTORAL OFFICE;
BY
HIS CHEARFUL PIETY,
UNIVERSAL BENEVOLENCE,
EXTENSIVE KNOWLEDGE,
AND
TEMPERATE ZEAL
FOR
CIVIL AND RELIGIOUS LIBERTY.
HE DIED JANUARY 22, 1770. AGED 45.

"HEU! QUANTO MINUS EST,
"CUM RELIQUIS VERSARI,
"QUAM TUI
"MEMINISSE."

SCEP-

SCEPTICISM CONDEMNED.

SOPHRON asserted that he could hear the slightest scratch of a pin, at the distance of ten yards. It is *impossible*, said Alexis; and immediately appealed to Euphronius, who was walking with them. Though I do not believe, replied Euphronius, that Sophron's ears are more acute than yours, yet I disapprove of your hasty decision concerning the *impossibility* of what you so little understand. You are ignorant of the nature of sound, and of the various means by which it may be increased, or quickened in its progress; and modesty should lead you, in such a case, to suspend your judgment till you have made the proper and necessary inquiries. An opportunity now presents itself, which will afford Sophron the satisfaction he desires. Place your ear at one end of this long rafter of deal timber, and I will scratch the other end with a pin. Alexis obeyed,
E and

and distinctly heard the sound; which being conveyed through the tubes of the wood, was augmented in loudness, as in a speaking trumpet, or the horn of the huntsman.

Scepticism and credulity are equally unfavourable to the acquisition of knowledge. The latter anticipates, and the former precludes all inquiry. One leaves the mind satisfied with error, the other with ignorance.

S E L F - G O V E R N M E N T.

EURIPIADES, the Lacedemonian, generalissimo of the Greek forces employed against the Persians, was enraged that Themistocles, a young man, and the chief of the Athenians, should presume to oppose his opinion, and lifted up his cane to strike him. Themistocles, without emotion, cried out, *Strike, and welcome, if you will but hear me!* Euripiades, surprised at his calmness and presence of mind, listened

listened to his advice, and obtained that famous victory in the Straights of Salamis, which saved Greece, and conferred immortal glory on Themistocles.

PERSONAL DEFORMITIES ARE NOT
OBJECTS OF RIDICULE.

THE Dutcheſs of Burgundy, when ſhe was very young, ſeeing an officer at ſupper who was extremely ugly, was very loud in her ridicule of his perſon. “Ma-
dam,” ſaid the king (Louis XIV) to her, “I think him one of the handſomeſt men in my kingdom; for he is one of the braveſt.”

VOLTAIRE.

IT IS THE OFFICE OF REASON AND PHILO-
SOPHY TO MODERATE, NOT TO
SUPPRESS THE PASSIONS.

* WHEN the plague raged in At-
tica, it was particularly fatal
to the family of Pericles, the celebrated

* See Rollin's History.

Athenian general. But he did not suffer himself to sink under the losses he sustained, and even suppressed every emotion of sorrow. Nature, however, at last prevailed: For when Parabus, his only remaining child, fell a victim to this dreadful distemper, he could no longer stifle his grief, which forced a flood of tears from his eyes, whilst he was placing the crown of flowers, as a funeral rite, upon the head of his deceased son. Surely Pericles was misled by false principles of reason and honour, when he supposed that the tenderness of the father, would fully the glory of the conqueror! How much more just was the sentiment which the emperor Antoninus uttered, when Marcus Aurelius was lamenting the death of the person who had educated him! *Suffer him to indulge the feelings of a man; for neither philosophy nor sovereignty render us insensible! Permite illi ut homo sit: neque enim vel philosophia, vel imperium tollit affectus! **

* Julius Capitolinus.

THE LOVE OF FAME.

FAME is a powerful incitement to attain, and an honourable reward of superior excellence. But the passion for it should be directed by judgment, and moderated by reason; or we shall be led into false pursuits, and betrayed into the most disgraceful weaknesses. The wild hero, the silly fop, the affected pedant, and the extravagant virtuoso furnish examples of the misapplication of the love of praise. Such characters are contemplated with silent disapprobation by the Philosopher; but he laments the frailty of human nature, when he sees men of exalted virtue and abilities anxiously courting applause, and proudly exulting in the acquisition of it. Who can read the Poet's exclamation on his own productions, *Exegi monumentum ære perennius*; * *I have raised a monument to my glory, more lasting than brass*; without a

* Hor. Od. 3.

mixture of pity and disgust? * And do we not feel similar emotions from the instances of vanity and self-commendation, which abound in the writings of the first orator and greatest statesman Rome ever produced? So inordinate indeed was Cicero's love of fame, that he solicited Lucceius to write the history of his consulship, and to publish it during his life-time, *that he might be better known, and personally enjoy his honour and reputation.* He importunes him not to adhere scrupulously to the laws of history, but to make a sacrifice of truth to friendship, by speaking more to

* The following epitaph was composed, for himself, by Nævius, a poet, whom Cicero, in his treatise *de Senectute*, quotes with respect; and who died in exile at Utica, in Africa, in the year of Rome 551.

*Mortalis immortalis flere si feret fas,
Flerent divæ camænæ Nævium Poetam,
Itaque postquam est Orcino traditus Thesauro,
Oblitei sunt Romæ loquier Latina lingua.*

If Gods the fate of mortals might deplore,
Each muse would weep that Nævius is no more:
All grace of diction with the bard is flown,
And Rome's sweet language is in Rome unknown.

MELMOTH.

his

his advantage, than perhaps he thought was due.* A passion for fame like this, instead of supporting virtue, must prove subversive of it, by stifling those higher principles of morality which should ever influence the heart, and govern the conduct.

GRATITUDE AND PIETY.

ARTABANES was distinguished with peculiar favour by a wise, powerful, and good prince. A magnificent palace, surrounded with a delightful garden, was provided for his residence. He partook of all the luxuries of his sovereign's table, was invested with extensive authority, and admitted to the honour of a free intercourse with his gracious master. But Artabanes was insensible of the advantages which he enjoyed; his heart glowed not with gratitude and respect; he avoided the society of his benefactor, and abused his bounty. --- I detest such a character, said Alexis,

* Ciceronis Epist. XII. Lib. 5.

with generous indignation ! It is your own picture which I have drawn, replied Euphronius. The great Potentate of heaven and earth has placed you in a world, which displays the highest beauty, order, and magnificence ; and which abounds with every means of convenience, enjoyment, and happiness. He has furnished you with such powers of body and mind, as give you dominion over the fishes of the sea, the fowls of the air, and the beasts of the field : And he has invited you to hold communion with him, and to exalt your own nature, by the love and imitation of his divine perfections. Yet have your eyes wandered with brutal gaze, over the fair creation, unconscious of the mighty hand from which it sprung. You have rioted in the profusion of nature, without one secret emotion of gratitude to the sovereign dispenser of all good : And you have slighted the glorious converse, and forgotten the presence of that Omnipotent Being, who fills all space, and exists through all eternity.

ENVY

ENVY AND DISCONTENT.

EVER charming, ever new,
When will the landscape tire the view!
The fountain's fall, the river's flow,
The woody vallies warm and low;
The windy summit wild and high
Roughly rushing on the sky;
The pleasant seat, the ruin'd tower,
The naked rock, the shady bower;
The town and village, dome and farm,
Each gives each a double charm.*

Alexis was repeating these lines to Euphronius, who was reclined upon a seat in one of his fields at Hart-Hill, enjoying the real beauties of nature which the Poet describes. The evening was serene, and the landscape appeared in all the gay attire of light and shade. A man of lively imagination, said Euphronius, has a property in every thing which he sees; and you may now conceive yourself to be lord of

* Grongar Hill, by Mr. Dyer.

the vast expanse around us, and exult in the happiness of myriads of living creatures, who inhabit the woods, the lawns, and mountains which present themselves to our view. The house, garden, and pleasure grounds of Eugenio formed a part of the prospect: And Alexis expressed a jocular wish, that he had more than an imaginary property in those possessions.---Bannish the ungenerous desire, said Euphronius; for if you indulge such emotions as these, your heart will soon become a prey to envy and discontent. Enjoy with gratitude the blessings which you have received from the liberal hand of Providence; increase them, if you can with honour and credit, by a diligent attention to the duties of that respectable profession, for which you are designed; and though your own cup may not be filled, rejoice that your neighbour's overflows with plenty. Honour the abilities, and emulate the virtues of Eugenio; but repine not that he is wiser, richer, or more powerful than yourself. His *fortune* is expended in
acts

acts of humanity, generosity, and hospitality: His superior *talents* are applied to the instruction of his children; to the assistance of his friends; to the encouragement of agriculture, and of every useful art; and to support the cause of liberty and the rights of mankind: And his *power* is exerted to punish the guilty, to protect the innocent, to reward the good, and to distribute justice with an equal hand to all. I feel the affection of a brother for Eugenio; and esteem myself singularly happy in his friendship.

C O U R A G E.

BRASIDAS, a Spartan general, who was distinguished for his bravery and generosity, once seized a mouse; and being bitten by it, suffered it to escape. *There is no animal, said he, so contemptible, but may be safe, if it have courage to defend itself.*

PLUTARCH.

FALSE

FALSE AMBITION.

IT is a false ambition which leads men to aim at excellencies, however valuable in themselves, that are inconsistent with their station, character, or profession; or which in the acquisition must interfere with other pursuits of more importance.

Nero neglected all the duties of a prince, and wasted his time in painting, engraving, singing, and driving chariots.* Philip of Macedon gave lectures on music, and even undertook to correct the masters of it; which led one of them to say, *God forbid, Sir, that you should be so unhappy as to understand this subject better than I do.* But Philip himself was sensible of the like impropriety in his son: For observing that Alexander had discovered, at an entertainment, too much skill in music, *Are you not ashamed,* said he, *that you can sing so*

* Tacit. Annal. Lib. III. Cap. 3.

Suetonius informs us, that the emperor Tiberius used to inquire of the Grammarians, *Quæ mater Hecubæ; quod Achillis nomen inter Virgines fuit; quid Sirenes cantare sint solitæ?*

well?

well? * Marcus Antoninus expresses his thankfulness to the Gods, that they had not suffered him to make any great proficiency in the arts of eloquence and poetry, lest he should have been tempted to neglect the more essential qualifications of his imperial office. And Tacitus, speaking of his father in law Agricola, observes with applause, that he retained his moderation even in the pursuit of knowledge. *Retinuit quod est difficillimum, ex sapientia modum.* †

THE BIGOT AND VISIONARY.

EUDOXUS was a country clergyman of learning and education: But he had early contracted a taste for controversial divinity; and as he devoted himself to study, and seldom mixed with the world, his imagination became inflamed with the ideal importance of certain speculative

* Plutarch in Vit. Alexand.

† Vit. Agricolaë, Cap. 4.

points of religion, which were the objects of his unremitting attention. He had composed an elaborate treatise to prove that Jesus Christ, after his crucifixion, actually descended into hell; and as his work was ready for the press, he wanted only a patron, to whom it might be dedicated. The respectable character of the Earl of -----, whose amiable virtues conciliate the love and esteem of all who have the honour to be known to him, soon determined his choice; and putting his manuscript in his pocket, he set out without delay to visit this excellent nobleman. "His Lordship," said he to himself, "will doubtless think that I pay a very high compliment to him, by placing his name at the head of a book, in which I have obtained such a glorious victory over the daring adversaries of the most important doctrine of our holy church. The laurels with which my brow will be crowned, cannot fail to add new lustre to the Mæcenæ whom I have chosen: And he will with gratitude repay, by some substantial

substantial emolument, the literary dignity which I shall now confer upon him. My Lord's personal interest is great at court; and his grace the Duke of ----- will second the recommendation of me, with all his influence. I may therefore securely depend upon the immediate gift of a rich benefice. Perhaps one of the golden prebends of Durham may now be vacant; but my eye is fixed on the chancellorship of the diocese of Chester: And though the worthy Doctor, who fills that high office, enjoys a sound constitution, and good health, from his great temperance, chearfulness, and equanimity; yet he is far advanced in years, and will, ere long, pay the common debt to nature. This preferment will soon lead me to a bishopric; and I shall then be able to accomplish the great scheme of reformation, which I have long projected. The King, who is a good Christian, *must* hate all Arians and Socinians; and he will heartily concur with me in purging the church of heresy and schism." Such were the flattering

tering reveries, which occupied the mind of Eudoxus, whilst he was journeying towards the seat of his noble patron. His road lay over the forest of Delamere; but being lost in thought, he had given the reins to his horse, which carried him, by taking a wrong path, to the centre of this dreary solitude. Here he found himself, when he awaked from the dreams of his imagination. The night was coming on; a storm was gathering in the horizon; the sheep-tracks so intersected each other, that he knew not how to direct his course; and he wandered for some time, in the most distressing perplexity. At length the cloud which threatened him, burst over his head; and he hastened, for shelter from the rain, to a ruinous hovel, which he saw at no great distance. Fatigued both in mind and body, he secured his horse, and laid himself on the ground. The hollow wind whistled around him; and by its lulling influence, balmy sleep, the sweet restorer of nature, stole upon his closing eye-lids. At day-break he arose to encounter fresh sorrows

rows and disasters. The first object which he saw, was a goat tearing in pieces his laboured manuscript. The mischievous animal had taken refuge, in the night, under the same tottering roof which sheltered him; and whilst he lay asleep, had picked the papers out of his pocket. Eudoxus flew to stop the ravages of this barbarous Goth; and collecting his scattered fragments, more precious than the leaves of the Sybils, he endeavoured to put them again into order. But it was impossible; so mangled were the sheets, and the writing so much effaced by the rain. He had no other copy of his work; and he bewailed aloud his own disappointment, and the irreparable loss which the world had sustained. His plaintive and elevated voice drew to the side of the hovel a shepherd, who was going at this early hour to unfold the flocks which he tended. Eudoxus, in an agony of passion, cried out to him, Your goat has undone me; he has destroyed my vindication of our Saviour's descent into *Hades*.---The honest shepherd was a

F

stranger

stranger to the subject; but he saw a Gentleman in distress, whose apparel bespoke him to be of a profession, which he had been justly taught to respect. With a generous hospitality, he offered him a share of the homely provisions which his wallet contained; and he conducted him, several miles over the forest, into the great road which leads to Northwich. In this place Eudoxus staid awhile to recruit his strength and spirits, and then set out on his return home; where he long indulged, in secret, his vexation and sorrow.

The speculative doctrines of religion, as they have no influence on the moral conduct of mankind, are comparatively of little importance. They cannot be understood by the generality even of Christians; and the wise, the learned, and the good have in all ages differed, and will ever continue to differ about them. An intemperate zeal, therefore, for such points of faith, betrays a weak understanding, and contracted heart: And that zeal may justly
be

be deemed intemperate, which exceeds the value of its object ; and which abates our benevolence towards those who do not adopt the same opinions with ourselves. The religion of Christ breathes the most generous and charitable spirit, bringing with it *peace on earth, and good will to men.* And at the solemn day of judgment, our Saviour describes himself as demanding of the trembling sinner, not of what church are you a member ? or what creeds have you acknowledged ? But have you fed the hungry ? have you cloathed the naked ? have you visited the sick ? have you improved those talents which the Deity has bestowed upon you to increase your own felicity, by promoting that of your fellow-creatures ?

For modes of faith let angry zealots fight,
His can't be *damu'd* whose life is in the right.

Eudoxus is an example of the folly and odiousness of pride. The pride of wealth is contemptible ; the pride of learning is pitiable ; the pride of dignity and rank is
F 2 ridiculous ;

ridiculous ; but the pride of bigotry is insupportable. No man of common spirit will suffer another to arrogate to himself dominion over his faith and conscience.

The bigot is generally a man of warm and violent passions. He is therefore likely to be visionary in his schemes, and sanguine in his pursuits. And when the mind is occupied by one great object, a thousand lesser circumstances, which are necessary to the attainment of it, are overlooked and neglected. Hence arise the frequent disappointments which occur in the world ; especially to men of aspiring views, or of great ardour in business.

P E R S E C U T I O N.

L O R D Herbert of Cherbury relates, that when he was at Paris, father Segnerand, confessor to the king of France, preached a sermon before his majesty, on the Christian duty of *forgiving our enemies*.
But

But he made a distinction in the objects of forgiveness, asserting that we are bound only to forgive *our personal* enemies, not the enemies of *God*: Such are heretics, and particularly the professors of the Protestant religion. These he urged his majesty, as the most *Christian king*, to extirpate, wherever they were to be found.

FALSE NOTIONS OF PROVIDENCE.

“**H**ow *providential* is the rain!” cried the exulting farmer, who had gathered into his barns a large crop of hay, whilst his neighbours were yet in the midst of that harvest. “The change of weather will soon fill my meadows with grass; and my cattle may now riot in the plenty of autumnal and winter food, which Heaven, with peculiar indulgence, has provided for them.” ---

Similar to this is the language of the selfish and contracted mind, on every

prosperous incident of life. The partial interposition of sovereign wisdom and power is presumed, without hesitation; and we have the folly and vanity to believe that the order of nature is disturbed, for our benefit, even on the slightest occasions. Whatever foundation there may be, in reason or scripture, for the doctrine of a *particular Providence*; the common application of it is equally absurd and irreligious. It argues pride and arrogance in man; and disparages the moral character of the great Parent of the universe.

CRUELTY IN EXPERIMENTS.

EUPHRONIUS was happy whenever the engagements of his profession, and his duty as a parent, allowed him a leisure hour to devote to experimental philosophy. He had been long pursuing a most interesting train of inquiries into the nature and properties of various kinds of air, in concert with his learned friend
Dr.

Dr. Priestley : And he had just prepared, for a particular purpose, some mephitic water,* which was standing by him in a glass vessel, when Alexis came hastily into his study with a number of small fishes that he had caught, and preserved alive. The youth knew the fatality of fixed air to animals which breathe ; but he wished to see its effects on the inhabitants of a different element : And Euphronius, to gratify his impatient curiosity, put the fishes into the mephitic water ; through which they darted with amazing velocity, and then dropped down lifeless to the bottom of the vessel.

Surprise and joy sparkled in the eyes of Alexis.---Beware, my son ! said Euphronius, of observing spectacles of pain and misery with delight. Cruelty, by insensible degrees, will steal into your heart ; and every generous principle of your na-

* Water impregnated with fixed air, which is separated from chalk or pot-ash, by means of oil of vitriol, or any other acid.

ture will then be subverted. The Philosopher, who has in contemplation the establishment of some important truth ; or the discovery of what will tend to the advancement of *real science*, and to the good and happiness of mankind ; may perhaps be justified, if he sacrifice to his pursuits the life or enjoyment of an inferior animal. But the emotions of humanity should never be stifled in his breast ; his trials should be made with tenderness, repeated with reluctance, and carried no farther than the object in view unavoidably requires. Wanton experiments on living creatures, and even those which are merely subservient to the gratification of curiosity, merit the severest censure. They degrade the man of letters into a brute ; and are fit amusements only for the Cannibals of New Zealand. I condemn myself for the indulgence which I just now shewed you. But I knew that your fishes would endure less pain from an instant, than from the lingering death which awaited them ; and I little expected that your compassionate
and.

and amiable heart could have received a pleasurable impresson, on such an occasion.

THE MOUSE'S PETITION,

Found in the Trap where he had been confined all Night.

PARCERE SUBJECTIS, ET DEBELLARE SUPERBOS.

VIRGIL.

Oh! hear a pensive captive's prayer,
For liberty that sighs;
And never let thine heart be shut
Against the prisoner's cries.

For here forlorn and sad I sit,
Within the wiry grate;
And trembling at th' approaching morn,
Which brings impending fate.

If e'er thy breast with freedom glow'd,
And spurn'd a tyrant's chain,
Let not thy strong oppressive force
A free-born mouse detain.

Oh!

Oh ! do not stain with guiltless blood
Thy hospitable hearth ;
Nor triumph that thy wiles betray'd
A prize so little worth.

The scatter'd gleanings of a feast
My scanty meals supply ;
But if thine unrelenting heart
That slender boon deny,

The chearful light, the vital air,
Are blessings widely given ;
Let Nature's commoners enjoy
The common gifts of Heaven.

The well-taught philosophic mind
To all compassion gives ;
Casts round the world an equal eye,
And feels for all that lives.

If mind, as ancient sages taught,
A never-dying flame,
Still shifts thro' matter's varying forms,
In every form the same ;

Beware, lest in the worm you crush,
A brother's soul you find ;
And tremble, lest thy luckless hand
Dislodge a kindred mind.

Or,

Or, if this transient gleam of day
Be *all* of life we share,
Let pity plead within thy breast,
That little *all* to spare.

So may thy hospitable board
With health and peace be crown'd,
And every charm of heartfelt ease
Beneath thy roof be found.

So when unseen destruction lurks,
Which men like mice may share,
May some kind angel clear thy path,
And break the hidden snare.

MRS. BARBAULD.

F O P P E R Y.

SUETONIUS* relates, that a young officer, to whom Vespasian had given a commission, *perfumed* himself when he went to court, to thank the emperor for the honour conferred upon him. *I should have been less offended if you had smelled of garlick*, said Vespasian; who was so dis-

* Sueton. Lib. 8.

gusted

gusted with his foppery, that he immediately dismissed him from his employment.

S L A N D E R.

EUPHRONIUS heard, with indignation, the character of a much-respected friend traduced. But he calmed the painful emotions of his mind, by the recollection of Mr. Pope's observation, that

Envy does Merit as its shade pursue,
And like the shadow, proves the substance true.

To flatter ourselves with universal applause, is an inconsistency in our expectations, dictated by folly, and fostered by self-love. Numbers of mankind are influenced by a *levelling principle*, which cannot brook superior excellence; and they wage secret war with whatever rises above their own mediocrity, as a kind of moral or intellectual usurpation. When Aristides, so remarkable for his inviolable attachment

attachment to justice, was tried by Ostracism,* at Athens, and condemned to banishment, a peasant who could not write, and who was unacquainted with his person, applied to him to put the name of Aristides upon his shell. "Has he done you any wrong," said Aristides, "that you are for punishing him in this manner?" "No," replied the country man, "I don't even know him; but I am tired and angry with hearing every one call him *the Just*." Aristides, without farther expostulation, calmly took the shell, wrote upon it his own condemnation, and returned it to the peasant. †

But, independent of the pride and envy of mankind, there are few public virtues which, from their own nature, can be exercised without giving umbrage. The

* A form of trial, in which the people of Athens voted a person's banishment, by writing his name on a shell, which was cast into an urn.

† Plut. in Arist. p. 322, 323.

upright magistrate, who hears with impartiality, and decides with wisdom and equity, creates an enemy in the *oppressor*, when he redresses the wrongs of the *oppressed*. The benevolent citizen, who pursues with zeal and steadiness the good of the community, must sacrifice to the important objects which he has in view, the interfering interests of many individuals, who will indulge aloud their complaints, and pour upon him a torrent of abuse. And the liberal man, whose hand is ever stretched forth to relieve sickness, poverty, and distress; and who diffuses happiness around him, by his generosity, hospitality, and charity, is calumniated by the worthless, who partake not of his bounty; and censured even by his beneficiaries, because his kindness falls short of their unreasonable expectations. Louis the Fourteenth used to say, that whenever he bestowed a vacant employment, he made a hundred persons discontented, and one ungrateful. The love of liberty, civil and religious, is odious to the tyrant, the bigot, and the *passive* slave. Reproof, however delicate, seasonable, and affec-

affectionate, too often creates aversion to the friend who administers it. Counsel, if it contradict our darling passion, though wise and prudent, will produce ill will. Courage excites fear and hatred in the coward. Industry bears away the palm of success from the slothful. And learning, judgment, and skill afford advantages which irritate, because they humiliate the stupid and the ignorant. The immortal Harvey, in one of his letters to a friend, complains that he had hurt his interest as a physician, by the discovery of the circulation of the blood; a discovery which does honour to physic, to philosophy, and to human nature, because it was the result, not of accident, but of solid reasoning and patient inquiry.

It is evident therefore that, in the present constitution of things, envy and detraction are the price which must be paid for pre-eminence in virtue. The Scriptures denounce woe upon those of whom all men speak well. Such characters cannot
be

be more than negatively good ; and they are generally much below the common standard of merit. The vulgar phrase of approbation, which we so frequently hear applied to the individuals of this class, *that they are enemies to no one but themselves*, conveys the severest satire ; because it implies that they are either insignificant drones, gross hypocrites, or the infamous panders of pleasure. Tully describes Cataline himself as popular, by having the artifice *cum tristibus severè, cum remissis jucundè, cum senibus gravitè, cum juventute comiter vivere* ; that is, by servilely accommodating himself to the humours and vices of all with whom he conversed.

Are we then to regard *fame* as unattainable, or as unworthy of a wise man's pursuit ? Certainly not. Such a conviction would suppress a noble and powerful incitement to virtue, and destroy one of the most exquisite enjoyments of human life. For the pleasure arising from the applauses of the judicious and the good, is next, in degree,

degree, to the inward delight which flows from the consciousness of having deserved them. And he who governs by reason this animating principle of action; who uniformly aims at moral rectitude in his conduct; who suffers not popular praise or vulgar opinion to elate or to mislead him; and who is undepressed by the censures of interested or incompetent judges; * will command the esteem and love of those, whose suffrages alone are fame; will be honoured and revered by posterity; and will obtain the favour of God himself, the omniscient observer and sovereign rewarder of merit.

PRAISE WHEN YOU MAY;
BE CANDID WHEN YOU CAN.

SEVERAL gentlemen in the company of Lord Bolingbroke, were speaking of the avarice of the Duke of Malborough;

* Falsus honor juvat, et mendax infamia terret,

Quem, nisi mendacem, & mendosum? ---

and they appealed to his lordship, for the truth of the instances which they produced. "He was so great a man," replied Lord Bolingbroke, "that I have forgotten his vices." --- A truly generous answer for a political enemy to make! The Duke and Lord Bolingbroke were of opposite parties.

VOLTAIRE.

CIRCUMSPECTION.

LUCY and Emilia were admiring the structure of a spider's web, which was formed between the branches of a tall shrub, in the garden at Hart-Hill; when Euphronius, returning from his morning walk, stopped to inquire what object so much engaged their attention. The dew-drops yet bespangled the fine threads, of which the web was composed, and rendered every part of it conspicuously beautiful. A small winged insect happened, at this instant, to be caught in the toil; and the spider,

spider, before invisible, advanced along the lines from his secret retreat, seized the prey, and killed it, by instilling a venomous juice into the wound he made. When the rapacious tyrant had almost devoured his game, another fly, of a larger size, became entangled in the mesh. He now waited patiently till the insect was fatigued, by struggling to obtain its liberty; and then rolling the web around it, he left the poor fly in a state of terror and impotence, as a future repast for his returning appetite.

You pity the fate, said Euphronius, of this unfortunate insect, whose destruction is the natural consequence of its ignorance and want of caution. Remember that you yourselves will be exposed, in the commerce of life, to various snares, dangerous to your virtue, and subversive of your peace of mind. FLATTERY is the common *toil* laid for your sex; and when you are entangled in it, vanity, affectation, pertness, and impatience of controul, constitute the poison which is then infused into your

G 2

wounded.

wounded bosoms. PLEASURE spreads a glittering *web*, which has proved fatal to thousands. AMBITION *catches* the unwary by power, titles, dignities, and preferments. And FALSE RELIGION, under a dazzling outside of mysterious sanctity, and pompous ceremonies, conceals a *net work* of priestcraft and superstition, from which it will be still more difficult to extricate yourselves. Sophron and Alexis had now joined the little party; and Euphronius, pointing to them his discourse, bid them beware of the cobwebs of PHILOSOPHY; those fine-spun *hypotheses*, which involve the mind in error, and unfit it for the patient investigation of truth, by observation and experiment.

THE WEAKNESS OF MAN, AND THE
WISDOM OF DIVINE PROVIDENCE.

DISORDERS of the intellect occur much more frequently than superficial observers will easily believe. There is no man whose imagination does not sometimes

times predominate over his reason ; and every such tyranny of fancy is a temporary degree of insanity. He who delights in silent speculation, often indulges, without restraint, the airy visions of the soul, and expatiates in boundless futurity ; amusing his desires with impossible enjoyments, and conferring upon his pride unattainable dominion. In time, some particular train of ideas absorb the attention ; the mind recurs constantly, in weariness or leisure, to the favourite conception ; and the sway of fancy becomes despotic. Delusions then operate as realities ; false opinions engross the understanding ; and life passes in dreams of pleasure or of misery.

An Egyptian astronomer, who had spent forty years in unwearied attention to the motions and appearances of the heavenly bodies, conceived that he was invested with the power of regulating the weather, and varying the seasons. The sun, he thought, obeyed his mandates, and passed from tropic to tropic by his direction.

The clouds burst at his call on the southern mountains; and the inundations of the Nile were governed by his will. He mitigated the rage of the Dog star; restrained the equinoctial tempests; and dispensed rain and sun-shine to the several nations of the earth.* Such power, though imaginary, was too extensive for the feebleness of man; and the astronomer sunk under the burthens of an office, which he laboured to administer with impartial justice, and universal benevolence. The discordant claims of different regions and climates; and the opposite requisitions of the various fruits of the ground in the same district, harassed his mind with in-

* So far is borrowed, with considerable variations, from *Rasselas, Prince of Abyssinia*, a novel written by Dr. Samuel Johnson. The original affords a striking picture of literary insanity; but the imaginary powers of the astronomer, over the universe, are confined to the distribution of rain and sun-shine. He is represented also as equal, in his own idea, to the government of nature; and anxious only for a proper successor. I have given a different turn to the narration, with a view to convey more important instruction to the mind.

cessant

cessant care, suspense, and perplexity. If he suffered the clouds to pour down their treasures on the thirsty deserts of Arabia, impetuous torrents overwhelmed the fertile plains of Bassora: And when he sent forth a storm, to sweep away the pestilential Samiel,* which carried death and desolation in its progress, a fleet, laden with the richest merchandise, was shipwrecked in the gulf of Ormus. The fervid beams of the sun, whilst they matured the luscious grape of Smyrna, destroyed the harvest of corn, and scorched the herbage of the fields. The philosopher thought he could perhaps remedy these evils, by turning aside the axis of the earth, and varying the ecliptic of the sun. But he found it im-

* The Samiel is a sudden vapour, to which travellers are exposed in the deserts of Arabia, in the months of June, July, and August. It brings instantaneous death to every man or beast that happens to stand in the way of it. This pestiferous gust quickly passes, and does not extend itself far; but runs, as it were, in streams of no great breadth.

Vid. Mr. Ives's Journal.

possible to make a change of position, by which the world could be advantaged: And he dreaded the injury, which he might occasion, to distant and unknown parts of the solar system. Oppressed with anxiety, he earnestly solicited the great Governor of the universe to divest him of the painful pre-eminence, with which he was honoured. "Father of light," he cried, "thy omnipotent hand, and all-seeing eye, are alone equal to the mighty empire of this globe. The vast operations of nature exceed my finite comprehension; and I now feel, with reverence and humility, that to dispense good and evil in all those varied combinations, which constitute the harmonious system on which the general happiness depends, nothing less can be required than unerring wisdom, spotless rectitude, and sovereign power."

The Deity listened with indulgence to a prayer which flowed from a sincere and pious heart: In the folly of the astronomer he saw and pitied the weakness of human nature; and by strengthening the present conviction

conviction of mind, he graciously removed the infanity under which he laboured.

THE CHARACTER OF THE MERCHANT
HONOURABLE.

You live in a mercantile country, my son, and I wish you to think respectfully of the character of a merchant. Hear the sentiments of the first genius of the age on this subject. "In France," says Voltaire, "the title of Marquis is given to any one who will accept of it; and whoever arrives at Paris, from the most remote province, with money in his purse, and a name terminating in *ac* or *ille*, may strut about, and cry, Such a man as I! a man of my rank and figure! and may look down upon a trader with sovereign contempt; whilst the trader, on the other side, by thus often hearing his profession treated so disdainfully, is fool enough to blush at it. However, I need not say which

which is most useful to a nation; a lord powdered in the tip of the mode, who knows exactly at what o'clock the king rises and goes to bed, and who gives himself airs of grandeur and state, at the same time that he is acting the slave in the anti-chamber of a prime minister; or a merchant, who enriches his country, dispatches orders from his compting-house to Surat and Grand Cairo, and contributes to the felicity of the world."

A FEMALE CHARACTER.

HER kindly melting heart,
 'To every want and every woe,
 To guilt itself when in distress,
 The balm of pity would impart,
 And all relief that bounty could bestow !
 Ev'n for the kid or lamb that pour'd its life
 Beneath the bloody knife,
 Her gentle tears would fall,
 As she the common mother were of all.

Nor only good, and kind,
 But strong and elevated was her mind :
 A spirit that with noble pride
 Could look superior down
 On Fortune's smile, or frown ;

That

That could, without regret or pain,
To virtue's lowest duty sacrifice,
Or interest's, or ambition's highest prize;
That injur'd or offended never try'd
Its dignity by vengeance to maintain,
But by magnanimous disdain.

A wit, that temperately bright
With inoffensive light,
All pleasing shone, nor ever past
The decent bounds that Wisdom's sober hand,
And sweet Benevolence's mild command,
And bashful Modesty, before it cast.
A prudence undeceiving, undeceiv'd;
That nor too little, nor too much believ'd;
That scorn'd unjust Suspicion's coward fear,
And without weakness knew to be sincere.

L O R D L Y T T E L T O N .

C R U E L T Y T O H O R S E S .

I N the month of June, Lucy, Emilia,
and Jacobus were carried by Hortensia
to view the crouds of company, as they
passed to the races, which are annually
held upon Kersal Moor, near Manchester.
The variety of countenances which they
saw ;

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IN the month of June, Lucy, Emilia,
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held upon Kerfal Moor, near Manchester.
The variety of countenances which they
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saw ; the mirth of some, the eagerness of others, and the dissipation of all, furnished a delightful entertainment to their young minds, unalloyed by any reflections on the extravagance, gaming, and intemperance which such diversions produce. Whilst they were enjoying this scene of pleasure, they observed two men advancing on a full gallop, spurring and lashing their horses to increase their speed. The day was extremely hot, and one of the horses fell gasping almost at the feet of Jacobus. By his agility, the rider instantly freed himself from the stirrups ; and rising with fury from the ground, he beat his horse in the most savage and relentless manner. The poor animal was unable to move ; and at every stroke of the whip, expressed his agonies by the most piercing groans. In vain the surrounding croud interceded in his behalf. The tyrant to whom he belonged, inflamed with anger and revenge, continued inexorable ; and Hortensia withdrew, with her young charge, from a spectacle so painful and distressing.

When

When Euphronius returned to Hart-Hill in the evening, his children flocked around him, impatient to relate this tale of woe. I know and pity the unhappy horse, said he; and if you will listen to me, I will give you the particulars of his history. The sire of this animal was a native of Arabia Felix, where he ranged without controul, in the most fertile and extensive plains, enjoying all the luxuries of nature. He was the leader of a herd which consisted of more than five hundred of his species; and thus supported by the united force of numbers, no beast of the forest durst attack him. When his followers slept, he stood as centinel, to give notice of approaching danger; and if an Arab happened to advance, he sometimes walked up boldly towards him, as if to examine his strength, or to intimidate him; then instantly he gave the signal to his fellows, by a loud snorting, and the whole herd fled with the swiftness of the wind. In one of these flights he was taken by a trap, concealed upon the ground; which
entangling

entangling his feet, made him an easy prey to the hunter. He was carried to Constantinople; sold to the British envoy there; and brought by him into England, to improve our breed of horses. The first colt he got, was the poor animal whose sufferings you now lament, and whom I remember to have seen gay, frolicsome, and happy. He was fed in a large pasture, where he used to gallop round and round; trying every active movement of his limbs, and increasing his strength and agility by those gambols and exercises, which jocund nature, in early youth, inspires. Thus passed the first period of his life; but now his state of servitude and misery commenced. To render him more tame and passive, a painful operation was performed upon him, by which the size and firmness of his muscles were impaired, his spirit was depressed, and he lost, with the distinction of his sex, one essential power of usefulness and enjoyment. Nature had furnished him with a flowing tail, which was at once an ornament, a covering for
what

what should be concealed, and a weapon of defence against the flies of summer. But false taste decreed the extirpation of it; and several joints were taken off by a coarse instrument and blundering farrier. The blood gushed from the wound; and to stop the discharge, the tender part was seared with a red hot iron. At this instant of time I happened to pass by; and whilst I was pierced to the heart with the sufferings of the horse, I saw the savage who inflicted them, suspend his operation, to curse and beat him for the groans he uttered. When the tail was thus reduced to a ridiculous shortness, it was thought that a turn upwards would give additional grace to it: And to produce this effect, several deep cuts were made on the under side of it; and the tail was drawn by a cord and pulley into a most painful position, till the granulation of the flesh was completed. He was now trained, or broken, as it is usually termed, for riding; and during this season of discipline, he underwent all the severities of the lash and the spur.

spur. Many a time were his sides covered with blood, before his aversion to the ass could be fully subdued. The dread of this animal he derived from his sire; for in the state of nature, the ass and the horse bear the utmost antipathy to each other: And if a horse happen to stray into the pastures where the wild asses graze, they attack him with fury; and surrounding him to prevent his flight, they bite and kick him till he dies. When rendered perfectly tractable, he was sold to the present proprietor, whom he has faithfully and affectionately served during ten years. He has been a companion to him in various journeys; has borne him with ease and security many thousand miles; has contributed to restore him from sickness to health, by the gentle exercise which he afforded; and by the swiftness of his feet, he has twice rescued him from robbers and assassins. But he is now growing old; his joints become stiff; his wind fails him; and urged beyond his speed, on so sultry a day, he fell breathless at your feet. In a few

few hours he recovered himself; and the owner has since disposed of him, at a low price, to the master of the post horses in Manchester. He is now to be ridden as a common hackney, or to be driven in a chaise; and he will be at the mercy of every coxcomb traveller, who *gallops* night and day through different countries, to acquire a knowledge of mankind, by the observation of their manners, customs, laws, arts, police, and government. It is obvious that the horse will soon be disqualified for this violent and cruel service; and if he survive, he will be sold to grind in a mill. In this situation his exercise will be less severe, but almost without intermission; the movement in a circle will produce a dizziness of the head; and in a month or two he will become blind. Still, however, his labours are to continue; and he may drag on years of toil and sorrow, ere death closes the period of his sufferings.

The children were much affected by this

H

narrative;

narrative; and Jacobus cried out, with emotion, "I love my little horse, and will
" never abuse him: And when he grows
" old, he shall rest from his work; and I
" will feed him, and take care of him till
" he dies."

POSITIVENESS.

THE camelion is a small quadruped, in shape resembling a crocodile, and chiefly found in Arabia and Egypt. It is a vulgar error that this animal feeds upon air; for his stomach is always found to contain flies and other insects. Mr. Le Bruyn, during his abode at Smyrna, had four camelions in his possession. He never perceived that they eat any thing, except now and then a fly. Their colour often changed, without any apparent cause; but their most durable one was grey, or rather a pale mouse colour. Sometimes the animals were of a beautiful green, spotted with yellow; at other times they were marked

marked all over with dark brown ; but he never found that they assumed a red colour. These properties of the cameleon have given rise to the following fable, which was written by Mr. Merrick, and shews, in a lively and striking manner, the folly of positiveness in opinion.

THE CAMELEON.

OFT has it been my lot to mark
A proud, conceited, talking spark,
With eyes, that hardly serv'd at most
To guard their master 'gainst a post,
Yet round the world the blade has been
To see whatever could be seen,
Returning from his finish'd tour,
Grown ten times perter than before ;
Whatever word you chance to drop,
The travell'd fool your mouth will stop,
" Sir, if my judgment you'll allow---
" I've seen---and sure I ought to know "---
So begs you'd pay a due submission,
And acquiesce in his decision.

Two travellers of such a cast,
As o'er Arabia's wilds they pass,
And on their way in friendly chat
Now talk'd of this, and then of that,

H 2

Discours'd

Discours'd awhile 'mongst other matter,
Of the cameleon's form and nature.

"A stranger animal," cries one,
"Sure never liv'd beneath the sun :
"A lizard's body lean and long,
"A fish's head, a serpent's tongue,
"Its tooth with triple claw disjoin'd ;
"And what a length of tail behind !
"How slow its pace ! and then its hue---
"Who ever saw so fine a blue ?"

"Hold there," the other quick replies,
"'Tis green---I saw it with these eyes,
"As late with open mouth it lay,
"And warm'd it in the sunny ray ;
"Stretch'd at its ease the beast I view'd,
"And saw it eat the air for food."

"I've seen it, Sir, as well as you,
"And must again affirm it blue.
"At leisure I the beast survey'd,
"Extended in the cooling shade."

"'Tis green, 'tis green, Sir, I assure ye"---
"Green !" cries the other in a fury---
"Why Sir---d'ye think I've lost my eyes ?"
"Twere no great loss," the friend replies,
"For, if they always serve you thus,
"You'll find them but of little use."

So high at last the contest rose,
From words they almost came to blows ;
When luckily came by a third---
To him the question they referr'd ;
And begg'd he'd tell 'em, if he knew,
Whether the thing was green or blue.

"Sirs," cries the umpire, "cease your pother---
"The creature's neither one nor t'other.
"I caught the animal last night,
"And view'd it o'er by candle light :
"I mark'd it well---'twas black as jet---
"You stare --but Sirs, I've got it yet,
"And can produce it."---"Pray, Sir, do :
"Ill lay my life the thing is blue."
"And I'll be sworn, that when you've seen
"The reptile, you'll pronounce him green."

"Well then, at once to ease the doubt,"
Replies the man, "I'll turn him out :
"And when before your eyes I've set him,
"If you don't find him black, I'll eat him :"
He said : then full before their fight
Produc'd the beast ; and lo ! 'twas white.

DODSLEY'S COLLECTION, Vol. V.

L Y I N G.

MENDACULUS was a youth of good parts, and of amiable dispositions ; but by keeping bad company he had contracted, in an extreme degree, the odious practice of Lying. His word was scarcely ever believed by his friends ; and he was often suspected of faults, because he denied the commission of them, and punished for offences, of which he was convicted only by his assertions of innocence. The experience of every day manifested the disadvantages which he suffered from the habitual violation of truth. He had a garden stocked with the choicest flowers ; and the cultivation of it was his favourite amusement. It happened that the cattle of the adjoining pasture had broken down the fence ; and he found them trampling upon, and destroying a bed of fine auriculas. He could not drive these ravagers away, without endangering the still more valuable productions of the next parterre ; and he hastened to request the assistance of the gardener. “ You intend to make a fool
of

of me," said the man, who refused to go, as he gave no credit to the relation of Mendaculus.

One frosty day, his father had the misfortune to be thrown from his horse, and to fracture his thigh. Mendaculus was present, and was deeply affected by the accident, but had not strength to afford the necessary help. He was therefore obliged to leave him, in this painful condition, on the ground, which was at that time covered with snow; and, with all the expedition in his power, he rode to Manchester, to solicit the aid of the first benevolent person he should meet with. His character as a liar was generally known; few to whom he applied paid attention to his story; and no one believed it. After losing much time in fruitless entreaties, he returned with a sorrowful heart, and with his eyes bathed in tears, to the place where the accident happened. But his father was removed from thence: A coach fortunately passed that way; he was taken into it, and conveyed to his

own house, whither Mendaculus soon followed him.

A lusty boy, of whom Mendaculus had told some falsehoods, often way-laid him as he went to school, and beat him with great severity. Conscious of his ill desert, Mendaculus bore, for some time, in silence, this chastisement; but the frequent repetition of it, at last overpowered his resolution, and he complained to his father of the usage which he met with. His father, though dubious of the truth of this account, applied to the parents of the boy who abused him. But he could obtain no redress from them, and only received the following painful answer: "Your son is a notorious liar, and we pay no regard to his assertions." Mendaculus was therefore obliged to submit to the wonted correction, till full satisfaction had been taken by his antagonist for the injury which he had sustained.

Such were the evils in which this unfortunate youth almost daily involved himself, by the habit of lying. He was sensible

ble of his misconduct, and began to reflect upon it with seriousness and contrition. Resolutions of amendment succeeded to penitence; he set a guard upon his words; spoke little, and always with caution and reserve; and he soon found, by sweet experience, that truth is more easy and natural than falsehood. By degrees the love of it became predominant in his mind; and so sacred at length did he hold veracity to be, that he scrupled even the least jocular violation of it. This happy change restored him to the esteem of his friends; the confidence of the public; and the peace of his own conscience.

VIGILANT OBSERVATION.

BE attentive, my dear Alexis, to every event which occurs, and to all the objects which surround you. Suffer nothing to escape your notice. The minutest substance, or the most trivial incident, may furnish important knowledge, or be applied to some useful purpose. I have heard that
the

the great law of gravitation, by which the whole system of the universe is governed, was first suggested to the mind of Sir Isaac Newton by the accidental fall of an apple, which he observed on a very still day, in a garden. Archimedes, a Sicilian philosopher, who flourished about two centuries before Christ, happened to remark, whilst he was bathing, that the bulk of the water was increased, in a certain proportion, by his immersion in it. A fortunate train of ideas instantly arose in his mind; he saw at one view the method of ascertaining the specific gravities of bodies, that is, how much they are lighter or heavier than others of a different kind; and he perceived that he should now be able to detect the fraud of an artist, who had mixed base metal with the gold of king Hiero's crown. So overjoyed was he at this discovery, that, it is said, he ran naked out of the bath into the streets of Syracuse, crying out, "I have found it! I have found it!" The hydrostatical balance is framed on the theorem of Archimedes, "that a body heavier than
" water

“ water weighs less in water than in air, by
“ the weight of as much water as is equal to
“ it in bulk.” And this instrument is employed to estimate the purity of metals, the richness of ores, and the relation which a variety of substances bear to each other.

Dr. Franklin, when he was on board the fleet of ships bound against Louisbourg in 1757, happened to observe that the wakes of two of the vessels were remarkably smooth, whilst those of all the rest were ruffled by the wind, which then blew fresh. He was puzzled with the appearance, and pointing it out to the captain of his ship, asked him the cause of it. “ The cooks,” said he, “ have probably been pouring out their greasy water.” Though this solution by no means satisfied the philosopher, he determined to take the first opportunity of trying the effect of oil on water. And you are well acquainted with the success of his curious and very useful experiments on this subject.

We

We are informed by Mr. Boyle, that Harvey had the first glimpse of the circulation of the blood, from a view of the valves of the veins, as they were exhibited by Fabricius the anatomist, to his pupils. The invention of mezzotintos is said to have taken rise from the observance of regular figures on a rusty gun-barrel. Geoffroy relates that the virtues of the Peruvian bark were discovered by an Indian, who in the hot fit of an intermittent, drank largely of the water of a pool, into which some of those trees, that yielded it, had fallen.-----But I shall repeat no farther instances of this kind, till I can add to the number some valuable acquisition of yours; the happy fruit, my dear Alexis, of your sagacity and attention,

P A S S I O N.

Two gentlemen were riding together, one of whom, who was very choleric, happened to be mounted on a high-mettled horse,

horse. The horse grew a little troublesome, at which the rider became very angry, and whipped and spurred him with great fury. The horse, almost as wrong-headed as his master, returned his treatment by kicking and plunging. The companion, concerned for the danger, and ashamed of the folly of his friend, said to him coolly, *Be quiet, be quiet, and shew yourself the wiser of the two.*

THE WORLD, Vol. IV.

FAMILY LOVE AND HARMONY.

I WILL amuse you with a little experiment, said Sophron, one evening, to Lucy, Emilia, Alexis, and Jacobus; and rising from the table, he took the candles, and held them about half an inch asunder, opposite to a medallion of Dr. Franklin, *

* Made by the author's very ingenious friends Messrs. Wedgewood and Bentley; whose improvements in the fine arts do honour to this age and nation.

and

and about two yards distant from it. The motto round the figure, UNHURT AMIDST THE WAR OF ELEMENTS, was just distinctly visible. When the degree of light had been sufficiently observed, he united the flames of the two candles, by putting them close together; and the whole figure, with the inscription, became instantly illuminated in a much stronger manner than before. They were all pleased and struck with the effect; and they desired Euphronius, who now entered the parlour, to explain to them the cause of it. He commended their entertainment, and informed them, that a greater degree of *heat* is produced by the junction of the two flames, and consequently a farther attenuation and more copious emission of the particles, of which light consists. But, my dear children, continued he, attend to the lesson of *virtue* as well as of *science*, which the experiment you have seen affords. Nature has implanted in your hearts benevolence, friendship, gratitude, humanity, and generosity; and these social affections are separately shining

shining lights in the world. But they burn with peculiar warmth and lustre, when more concentrated in the kindred charities of brother, sister, child, and parent. And harmony, peace, sympathy in joy and grief, mutual good offices, forgiveness, and forbearance, are the bright emanations of domestic love. Oh! may the radiance of such virtues long illuminate this happy household!

A
FATHER'S INSTRUCTIONS;

CONSISTING OF
MORAL TALES, FABLES,
AND REFLECTIONS.

PART THE SECOND.

QUOD MUNUS REIPUBLICÆ AFFERRE MAJUS
MELIUSVE POSSUMUS, QUAM SI DOCEMUS
ATQUE ERUDIMUS JUVENTUTEM.

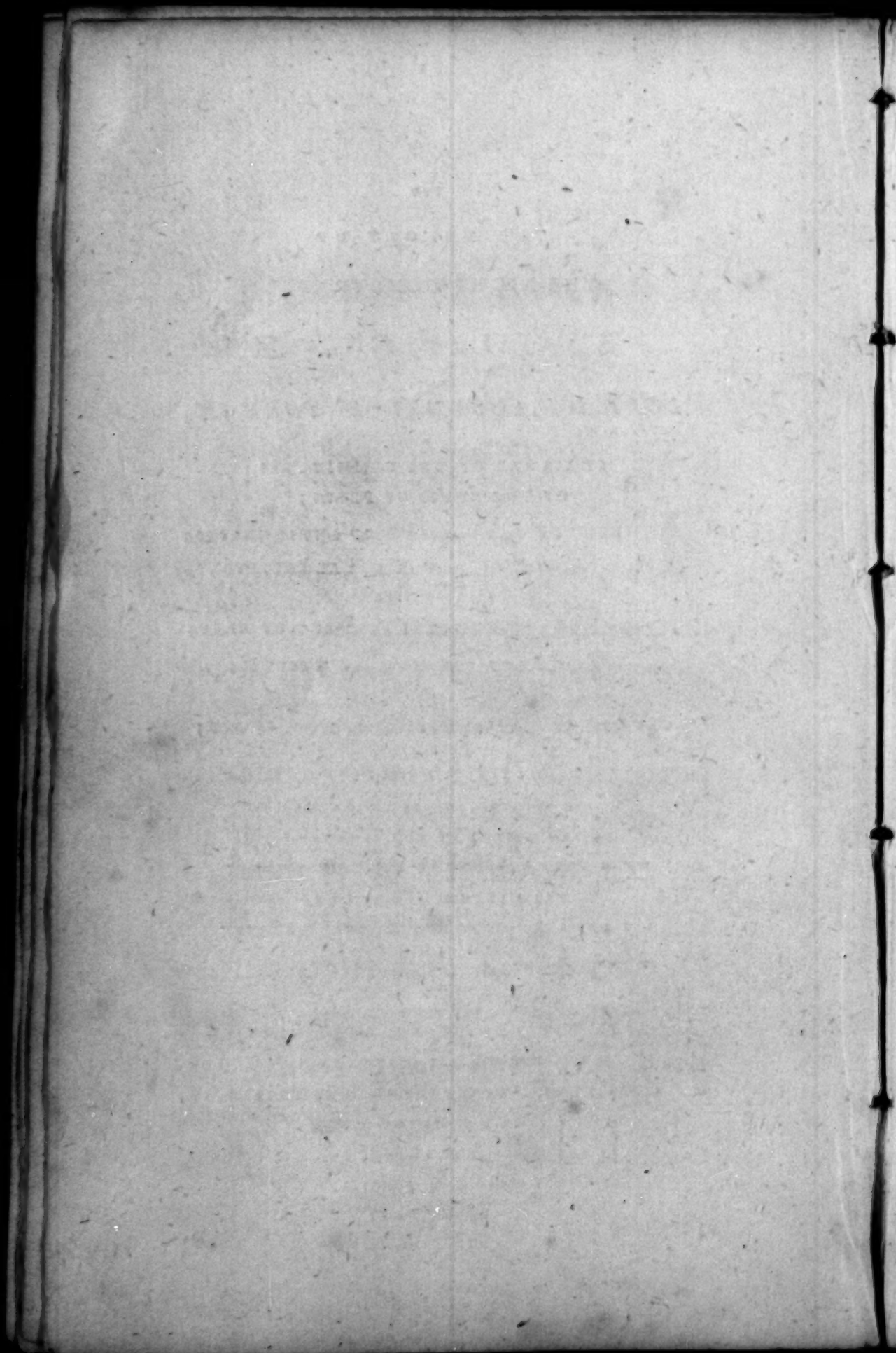
CICERO.

TO
THE MEMORY OF
THE RIGHT HONOURABLE
H U G H,
LORD WILLOUGHBY OF PARHAM;

CHAIRMAN OF THE COMMITTEES
OF THE HOUSE OF PEERS;
PRESIDENT OF THE SOCIETY OF ANTIQUARIES;
VICE-PRESIDENT OF THE ROYAL SOCIETY,
AND OF THE
SOCIETY FOR THE ENCOURAGEMENT OF ARTS;
A TRUSTEE OF THE BRITISH MUSEUM;
AND
ONE OF THE COMMISSIONERS OF LONGITUDE;

A NOBLEMAN,
WHO UNITED IN HIS CHARACTER,
THE WISDOM OF THE SENATOR,
WITH THE LEARNING OF THE PHILOSOPHER;
THE TALENTS FOR ACTIVE,
AND THE VIRTUES OF CONTEMPLATIVE LIFE;

THIS TRIBUTE
OF
VENERATION, GRATITUDE, AND AFFECTION,
DUE TO A LAMENTED
COUNSELLOR, BENEFACTOR, AND FRIEND,
IS INSCRIBED
BY
THE AUTHOR.



T O

T. B. P.--A. P.--F. P.--J. P.
G. B. P. &c.

MY DEAR CHILDREN,

THROUGH the indulgence
of a kind Providence, I
am again permitted to dedicate
the effusions of a tender heart,
to your improvement ; and I am
persuaded that you will receive
them with pleasure and respect,
as the counsels of a faithful
friend, and affectionate father.
Harsh reproof and stern autho-
rity you have never experienced.
Love has been the motive ; and

I 3 reason,

reason, since you were capable of being governed by it, the rule of your obedience : And each revolving year has added to your virtues, and to my felicity. Soon, however, the connection in which we now rejoice, will be dissolved. The frequent interruptions of my health, and the natural delicacy of my constitution, warn me of the precarious tenure, on which I hold the dearest blessings of life ; and heighten my attachment to you, and to my friends, whilst they render me indifferent to almost every other enjoyment. It is our wisdom, therefore, and I trust it is our mutual wish, to improve
the

the fleeting period of our union ; to cherish the generous sympathies, which the filial and paternal relations inspire ; and to discharge our reciprocal duties with assiduity, delight, and perseverance.

In these pages I shall continue to address you, with a father's fond solicitude, when my tongue hath lost its utterance, and my heart hath ceased to feel. Nor will you be deaf to my instructions, though the voice be heard no more, which once delivered them. With pious tenderness you will recollect the love from which they flowed ; and grati-

tude will confer on them a value, far beyond their humble claim of merit.

Such are the pleasing expectations I have formed ; and which your amiable dispositions, and affectionate behaviour, fully justify. Oh ! may no clouds arise, to obscure the brightness of the prospect now before me ! May wisdom and virtue, more and more illuminate your path ! And at the close of life, may it be my honour and felicity, to have supported the endearing character of your guardian, friend, and father ! Adieu.

MANCHESTER, Jan. 1st, 1777.

ADVERTISEMENT.

THE Instructions of a Father to his Children have been received with candour and indulgence by the public; and the author submits, without reluctance, the continuation of his work, to the same impartial tribunal. Paternal affection first suggested the plan; experience hath evinced its utility; and both conspire to encourage the prosecution of it.

This volume, like the former, is adapted to very different ages and occasions. The moral tales and reflections it contains, are addressed to the hearts and understandings of a numerous young family; for whose future, as well as present improvement, they have been composed.

M O R A L
T A L E S , F A B L E S ,
A N D
R E F L E C T I O N S .

HABES A PATRE MUNUS, MARCE FILI; SED PERINDE
ERIT, UT ACCEPERIS.---HIS VOLUMINIBUS AD TE
PROFECTA VOX MEA EST; TRIBUES HIS TEMPORIS
QUANTUM POTERIS; POTERIS AUTEM, QUANTUM
VOLES.---TIBI PERSUADE TE MIHI QUIDEM ESSE
CARISSIMUM; SED MULTO FORE CARIOREM, SI TA-
LIBUS MONUMENTIS PRÆCEPTISQUE LÆTABERE.

CICERO.

M O R A L
T A L E S, F A B L E S,
A N D
R E F L E C T I O N S.

THE TRUE ENJOYMENTS OF LIFE.

MAY be survive his relatives and friends! was the imprecation of a Roman, on the person who should destroy the monument of his ancestors.* A more dreadful curse could scarcely be denounced. I remember to have seen it somewhere record-

* QUISQUIS. HOC. SUSTULERIT.

AUT. JUSSERIT.

ULTIMUS. SUORUM. MORIATUR.

Fleetwood Inscript. Antiq. p. 221.

ed,

ed, that an emperor of China, on his accession to the throne, commanded a general release from the prisons, of all that were confined for debt. Amongst the number was an old man, who had been an early victim to adversity; and whose days of imprisonment, reckoned by the notches which he had cut on the door of his gloomy cell, expressed the annual revolution of more than fifty suns. With faltering steps, he departed from his mansion of sorrow: His eyes were dazzled with the splendor of light; and the face of nature presented to his view a perfect paradise. The jail, in which he had been imprisoned, was at some distance from Pekin; and he directed his course to that city, impatient to enjoy the gratulations of his wife, his children, and his friends.

With difficulty he found his way to the street, in which formerly stood his decent habitation; and his heart became more and more elated at every step which he advanced. He proceeded, and looked with earnestness around; but saw few of those

those objects with which he was formerly conversant. A magnificent edifice was erected on the site of the house which he had inhabited: The dwellings of his neighbours had assumed new forms; and he beheld not a single face of which he had the least recollection. An aged pauper, who stood, with trembling knees, at the gate of a portico, from which he had been thrust by the insolent menial who guarded it, struck his attention. He stopped to give him a pittance out of the bounty, with which he had been supplied by the emperor's liberality; and received, in return, the sad tidings, that his wife had fallen a lingering sacrifice to penury and sorrow; that his children were gone to seek their fortunes in unknown climes; and that the grave contained his nearest and most valuable friends. Overwhelmed with anguish, he hastened to the palace of his sovereign, into whose presence his hoary locks and mournful visage soon obtained admission; and casting himself at the feet of the emperor, Great prince, he cried, remand me to the prison, from which mistaken mercy hath

hath delivered me ! I have survived my family and friends ; and in the midst of this populous city, I find myself in dreary solitude. The cell of my dungeon protected me from the gazers at my wretchedness ; and whilst secluded from society, I was less sensible of the loss of social enjoyments. I am now tortured with the view of pleasures in which I cannot participate ; and die with thirst, though streams of delight surround me.

If the horrors of a dungeon, my Alexis, be preferred to the world at large, by the man who is bereft of his kindred and friends, how highly should you prize, how tenderly should you love, and how studious should you be to please those near and dear relations, whom a more indulgent Providence has yet preserved to you ! Listen to the affectionate counsels of your parents ; treasure up their precepts ; respect their riper judgment ; and enjoy, with gratitude and delight, the advantages resulting from their society. Bind to your bosom, by the most endearing ties, your brothers and sisters ;

sisters; cherish them as your best companions, through the variegated journey of life; and suffer no jealousies or feuds to interrupt the harmony which now reigns, and, I trust, will ever reign in this happy family. Cultivate the friendship of your father's friends; merit the approbation of the wise and good; qualify yourself, by the acquisition of knowledge, and the exercise of the benevolent affections, for the intercourse of mankind; and you will at once be an ornament to society, and derive from it the highest felicity.

A WINTER EVENING'S CONVERSATION.

THE family of Euphronius had left their retirement at Hart-Hill, where

Dead the vegetable kingdom lay,
And dumb the tuneful.*

His fire-side at Manchester was surrounded by a young and smiling circle; and the various labours and incidents of the day

* Thomson.

K

furnished

furnished topics of amusing conversation for the evening. Each, in succession, was the little hero of his own important tale; and Sophron closed the entertainment, by repeating the Geographical Lesson which he had learned, and recounting his travels over the terraqueous globe.

All listened with eager attention to the wondrous narration. He told them of the orange groves, and spicy woods of Western and Eastern India; described the gold and silver mines of Peru, the rich diamonds of Brazil and of Bengal, and the ivory tusks of the elephant, found in the forests of Africa. In artless colours, he painted the dreary regions and eternal snows of the Northern and Southern Poles; and when a general chill had seized his sympathetic audience, he presented to their astonished view the clouds of smoke, and torrents of liquid fire discharged by Hecla, Vesuvius, and Ætna. These impressions of horror were for awhile suspended, when he displayed the vast expanse of the ocean, unruffled by a breath of wind, reflecting every
where

where the azure sky, and crowded with myriads of sportive fishes. But a storm succeeds; the swelling billows mount into the heavens, the shattered bark is borne aloft on the summit of a wave, and then hurled into the gulph below, where she is dashed against a treacherous rock, or swallowed by the horrible abyfs.

Sophron proceeded to the history of animated nature: he pictured the Lion which inhabits the burning desarts of Zaara; pointed out the just proportions of his make, in which strength is united with agility, his undaunted look, and tremendous roar, resembling distant thunder. The peaceable Rhinoceros, that provokes not to combat, yet disdains to fly, even from the monarch of the forest; the fierce Tyger, the savage and untameable Hyena, and the artful Crocodile, were each described. Nor did he forget the Camel, patient of hunger and thirst; the monstrous Hippopotamos, found in the rivers Nile, and Niger; and the Ouran-Outang, so near in its approaches to the human form. The

scaly tribe of fishes he barely noticed ; but dwelt longer on the structure, properties, and habitudes of the feathered race. He particularly enlarged on the songsters of the wood, who delight the eye, and charm the ear, by their varied plumage, and enchanting notes. These pleasing notes, he said, like human language, are not *innate* ;* but depend on the *imitation* of such sounds, as the birds most frequently hear, and which their organs are adapted to perform. A young robin has been taught the song of the nightingale ; and a linnet, which belonged to Mr. Matthews at Kensington, almost articulated the words *pretty boy*. The common sparrow, taken from the nest when just fledged, and educated with the goldfinch and the linnet, acquires the music of each ; and the powers of the mocking bird are expressed by its very name. Canary birds, which are so much admired in this country, are imported from Tyrol, where the nightingale was originally employed as their instructor

* Philosophical Transactions, Vol. LXIII. p. 249.

in singing. The traffic in these birds forms an article of commerce, as four Tyrolese generally bring over to England sixteen hundred every year: And though they carry them one thousand miles by land, and pay a duty of twenty pounds for this number, yet they reap a sufficient profit from the sale of them.*

Here Sophron concluded the history of his travels, of which this is only a brief relation. Alexis, Lucy, Emilia, and Jacobus continued in mute attention, expecting further wonders; and the looks of Euphronius expressed the satisfaction which he felt. You have given us, said he to Sophron, a lively and just description of the globe, its productions, and brute inhabitants; But Man, who, by the superiority of his mental powers, is the lord of the creation, and whose nature and character form the most interesting and important objects of inquiry, has been overlooked in your survey. Climate, soil, laws,

* Philosophical Transactions, Vol. LXIII. p. 261.

customs, food, and other accidental differences have produced an astonishing variety in the complexion, features, manners, and faculties of the human species. The most refined and polished nations may be distinguished from each other; and a river is sometimes the only boundary between two savage tribes, who are as dissimilar in the tincture of their skin, as in the disposition of their minds. But all mankind have one common structure; all are formed with the powers of reason, with the moral affections, and with a capacity for happiness. The varieties amongst the human race, enumerated by Linnæus and Buffon, are six. The first is found under the polar regions, and comprehends the Laplanders, the Esquimaux Indians, the Samoeid Tartars, the inhabitants of Nova Zembla, the Borandians, the Greenlanders, and the people of Kamtschatka. The visage of men, in these countries, is large and broad; the nose flat and short; the eyes of a yellowish brown, inclining to blackness; the cheek bones extremely high; the mouth large; the lips thick, and turned outwards; the voice

voice thin and squeaking ; and the skin of a dark grey colour.* The people are short in stature, the generality being about four feet high, and the tallest not more than five. Ignorance, stupidity, and superstition are the mental characteristics of the inhabitants of these rigorous climates. For here

Doze the gross race. Nor sprightly jest nor song,
Nor tenderness they know, nor aught of life,
Beyond the kindred bears that stalk without. †

The Tartar race, under which may be comprehended the Chinese, and the Japanese, forms the second great variety in the human species. Their countenances are broad and wrinkled, even in youth ; their noses short and flat ; their eyes little, sunk in the sockets, and several inches asunder ; their cheek bones are high ; their teeth of a large size, and separate from each other ; their complexions olive-coloured ; and their hair black. These nations, in gene-

* Krantz. Goldsmith's History of the Earth.

† Thomson's Seasons.

ral, have no religion, no settled notions of morality, and no decency of behaviour. They are chiefly robbers; their wealth consists in horses, and their skill in the management of them.

The third variety of mankind is that of the southern Asiatics, or the inhabitants of India. These are of a slender shape, have long straight black hair, and generally Roman noses. Their complexions are of an olive colour, and in some parts quite black. These people are slothful, luxurious, submissive, cowardly, and effeminate.*

----- The parent Sun himself
 Seems o'er this world of slaves to tyrannize;
 And, with oppressive ray, the roseate bloom
 Of beauty blasting, gives the gloomy hue,
 And feature gross: or worse, to ruthless deeds,
 Mad jealousy, blind rage, and fell revenge,
 Their fervid spirit fires. Love dwells not there,
 The soft regards, the tenderness of life,
 The heart-shed tear, th' ineffable delight
 Of sweet humanity: these court the beam

* See Goldsmith's History of the Earth.

Of milder climes; in selfish fierce desire,
And the wild fury of voluptuous sense,
There lost. The very brute creation there
This rage partakes, and burns with horrid fire.*

The Negroes of Africa constitute the fourth striking variety in the human species: But they differ widely from each other; those of Guinea, for instance, are extremely ugly, and have an insupportably offensive scent; whilst those of Mosambique are reckoned beautiful, and are untainted with any disagreeable smell. The Negroes are, in general, of a black colour; and the downy softness of the hair, which grows upon the skin, gives a smoothness to it, resembling that of velvet. The hair of their heads is woolly, short, and black; but their beards often turn grey, and sometimes white. Their noses are flat and short, their lips thick and tumid, and their teeth of an ivory whiteness. †

The intellectual and moral powers of these wretched people are uncultivated;

* Thomson's Summer.

† See Goldsmith's History of the Earth,

and they are subject to the most barbarous despotism. The savage tyrants, who rule over them, make war upon each other for *human plunder*; and the wretched victims, bartered for spirituous liquors, or the wares of Birmingham and Manchester, are torn from their families, their friends, and their native land; and consigned for life to misery, toil, and bondage.* But how am I shocked to inform you, that this infernal commerce is carried on by the humane, the polished, the christian inhabitants of Europe; nay even by Englishmen, whose ancestors have bled in the cause of liberty, and whose breasts still glow with the same generous flame! I cannot give you a more striking proof of the ideas of horror, which the captive negroes entertain of the state of servitude they are to undergo, than by relating the following incident from Dr.

* It appears, from the most accurate calculation, says Abbé Raynal, that a seventh part of the Blacks, imported from the coast of Guinea, die every year. Fourteen hundred thousand unhappy beings, who are now in the European colonies in the New World, are the unfortunate remains of nine millions of slaves, who have been conveyed thither.

Goldsmith.

Goldsmith. "A Guinea captain was, by stress of weather, driven into a certain harbour, with a lading of sickly slaves, who took every opportunity to throw themselves over-board, when brought upon deck for the benefit of fresh air. The captain perceiving, amongst others, a female slave attempting to drown herself, pitched upon her as a proper example for the rest. As he supposed that they did not know the terrors attending death, he ordered the woman to be tied with a rope under the arm-pits, and let down into the water. When the poor creature was thus plunged in, and about half way down, she was heard to give a terrible shriek, which at first was ascribed to her fears of drowning; but soon after, the water appeared red around her, she was drawn up, and it was found that a shark, which had followed the ship, had bitten her off from the middle." *

The

* The practice of domestic slavery prevailed in the most polished ages of the Greeks and Romans, and had a very pernicious influence on the manners of those nations. It is

The native inhabitants of America make a fifth race of men. They are of a copper colour, have black, thick, straight hair, flat noses, high cheek bones, and small eyes. They paint the body and face of various colours, and eradicate the hair of their beards and of other parts, as a deformity. Their limbs are not so large and robust, as those of the Europeans. They endure hunger, thirst, and pain with astonishing firmness and patience; and, though cruel to their enemies, they are kind and just to each other.

The Europeans may be considered as the last variety of the human kind. But it is unnecessary to enumerate the personal marks which distinguish them, as every day affords you opportunities of making such observations. I shall only suggest to you, that they enjoy singular advantages

is related that Vedius Pollio, in the presence of Augustus, ordered one of his slaves, who had committed a slight offence, to be cut in pieces, and thrown into the fish pond, to feed his fishes. But the emperor, with indignation, commanded him instantly to emancipate that slave, and all the others who belonged to him.

from

from the fairness of their complexions. The face of the African Black, or of the olive-coloured Asiatic, is a very imperfect index of the mind, and preserves the same settled shade in joy and sorrow, confidence and shame, anger and despair, sickness and health. The English are said to be the fairest of the Europeans ; and we may therefore presume, that their countenances best express the variations of the passions, and the vicissitudes of disease. But the intellectual and moral characteristics of the different nations, which compose this quarter of the globe, are of more importance to be known. These, however, become gradually less discernible, as fashion, learning, and commerce prevail more universally ; and I shall leave them, as objects of your future inquiry.

Thus passed a winter evening by the fire-side of Euphronius, whose pleasing, though anxious task it was,

To rear the tender thought ;
To teach the young idea how to shoot ;
To pour the fresh instruction o'er the mind ;

To

To breathe th' enlivening spirit; and to fix
The generous purpose in the glowing breast.*

SISTERLY UNITY AND LOVE.

OBSERVE those two hounds that are coupled together, said Euphronius to Lucy and Emilia, who were looking through the window. How they torment each other, by a disagreement in their pursuits! One is for moving slowly, and the other vainly urges onward. The larger dog now sees some object that tempts him on this side, and mark how he drags his companion along, who is exerting all his efforts to pursue a different rout! Thus they will continue all day at variance, pulling each other in opposite directions, when they might, by kind and mutual compliances, pass on easily, merrily, and happily. †

* Thomson's Seasons.

† I am indebted to Mr. Doddsley for the subject; but not for the narration, or moral application of this fable.

Lucy

Lucy and Emilia concurred in censuring the folly and ill-nature of these dogs ; and Euphronius expressed a tender wish, that he might never see any thing similar in their behaviour to each other. Nature has linked you together, by the near equality of age ; by your common relation to the most indulgent parents ; by the endearing ties of sisterhood ; and by all those generous sympathies, which have been fostered in your bosoms from your earliest infancy. Let these silken cords of mutual love continue to unite you in the same pursuits. Suffer no allurements to draw you different ways ; no contradictory passions to distract your friendship ; nor any selfish views or sordid jealousies to render those bonds uneasy and oppressive, which are now your ornament, your strength, and highest happiness.

AN APPEARANCE IN NATURE EXPLAINED,
AND IMPROVED.

ONE morning, in the month of September, as Alexis was riding with Euphronius from Hart-Hill to Manchester, he

he noticed, with surprise, the sudden dispersion of a thick fog, which had obscured every object around them. The sun now shone in full splendour; and the veil being withdrawn from the face of nature, the hills and dales, the meadows, corn fields, and woodlands seemed to meet the eye with renewed beauty and lustre. As soon as they were arrived in town, Euphronius took a glass of *clear* spring water, and threw it into a teaspoonful of salt. An *opacity* almost instantly ensued through the whole of it; but when the glass was placed near the fire, and gently agitated, the liquor quickly recovered its transparency. This experiment, said Euphronius to his son, explains to you the phænomenon you lately observed. The watery vapours, floating in the atmosphere, which formed the thick mist we found so incommodious to us, were dissolved by the air, as soon as the sun had given sufficient warmth and motion to its particles: And in the evening, the fog will again return, and the dews descend, from the absence of that genial influence, which now dissolves and renders

renders them invisible. This glass of salt and water, which has been withdrawn from the fire, as it becomes colder, loses, in the same manner, its transparency. Does your amiable heart, my dear Alexis, suggest to you any other analogy? There are mists of the mind, as well as of the atmosphere; and the sun of reason, like the great luminary of our system, has the happy power of producing their dispersion. Religion too offers her cheering *light*, when the soul is clouded with adversity, and overspread with gloom. A well-grounded conviction that all events are under the direction of Providence, and a firm reliance on the power, wisdom, and goodness of the Deity, will dispel every anxious thought; illuminate and extend into futurity our prospects; and, by contrasting brightness with shades, will beautify the checquered landscape of life.

THE HISTORY OF JOSEPH ABRIDGED.

ISRAEL loved Joseph more than all his children, because he was the son of his old age ; and he gave him a coat of many colours. But when his brethren saw their father's partiality to him, they hated him, and would not speak peaceably unto him. And Joseph dreamed a dream, and he told it to his brethren. Behold, he said, we were binding sheaves in the field ; and lo, my sheaf arose and stood upright, and your sheaves stood round about, and made obeisance to my sheaf. And his brethren said unto him, Shalt thou indeed have dominion over us ? And they hated him the more for his dreams, and for his words.

It happened that his brethren went to feed their father's flock in Dothan. And Joseph went after his brethren ; but when they saw him afar off, they conspired against him to slay him ; and they said one to another, We will tell our father that
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some evil beast hath devoured him. But Reuben wished to deliver him out of their hands; and he said, Let us not kill him, but cast him into this pit, that is in the wilderness: And they followed his counsel, and cast him into the pit, which then contained no water. A company of Ishmaelites from Gilead passed by at this time, with their camels, bearing spicery, balm, and myrrh, which they were carrying into Egypt. And Judah said unto his brethren, Let us sell Joseph to the Ishmaelites, and let not our hands be upon him, for he is our brother and our flesh: And Joseph was sold for twenty pieces of silver. And his brethren killed a kid, and dipt his coat in the blood thereof: And they brought it unto their father, and said, This have we found. And Jacob knew it; and believing that Joseph was devoured by an evil beast, he rent his cloaths, and put sackcloth on his loins, and refused all comfort, saying, I will go down into the grave to my son, mourning. Thus wept his father for him. But Joseph was carried into Egypt, and sold to Potiphar, the captain of Pharaoh's

guard. And the Lord was with him, and prospered him; and he found favour in the sight of his master. But by the wickedness of Potiphar's wife, he was cast into the prison, where the king's prisoners were bound. Here also the Lord continued to shew him mercy, and gave him favour in the sight of the keeper of the prison. And all the prisoners were committed to his care; amongst whom were two of Pharaoh's officers, the chief of the butlers, and the chief of the bakers. And Joseph interpreted the dreams of the king's servants; and his interpretation being true, the chief butler recommended him to Pharaoh, who had dreamed a dream, which Joseph thus shewed unto him. Behold there shall come seven years of great plenty, throughout all the land of Egypt: And there shall arise, after them, seven years of famine; and all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land.

And the king said unto Joseph, Forasmuch as God hath shewn thee all this,
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thou shalt be over mine house ; and according to thy word shall all my people be ruled. And Joseph gathered up all the food of the seven years, and laid up the food in storehouses. Then the seven years of dearth began to come, as Joseph had foretold. But in all the land of Egypt there was bread ; and people from all countries came unto Joseph to buy corn, because the famine was sore in all the lands. Now amongst those that came, were the ten sons of Jacob, from the land of Canaan. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spoke roughly to them, saying, Ye are spies. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan ; and behold the youngest is this day with our father, and one is not.

But Joseph said unto them, Ye shall not go forth hence, except your youngest brother come hither. Let one of your brethren be bound in prison, and go ye to carry corn for the famine of your houses,

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and bring your youngest brother unto me. And their consciences reproached them; and they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And they knew not that Joseph understood them, for he spake unto them by an interpreter: And he turned himself about from them, and wept; and returned to them again, and communed with them; and took from them Simeon, and bound him before their eyes. And they returned unto Jacob their father, in the land of Canaan, and told him all that had befallen them. And Jacob, their father, said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away also. But my son shall not go down with you; for his brother is dead, and he is left alone: If mischief befall him in the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave. But the famine continued sore in the land;
and

and when they had eaten up the corn, which they had brought out of Egypt, Jacob said unto them, Go again, and buy us food: And if it must be so, now take also your brother Benjamin, and arise and go unto the man. And they brought presents unto Joseph, and bowed themselves to him to the earth. And he asked them of their welfare; and said, Is your father well? Is he alive? And he lifted up his eyes, and saw Benjamin his brother; and his bowels did yearn towards his brother; and he sought where to weep, and he entered his chamber and wept there: And he washed his face, and went out, and refrained himself. Then he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry; and put my cup, the silver cup, into the sack of Benjamin, the youngest. And the steward did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. But Joseph commanded his steward to follow them, and to search their sacks, and to bring

them back. And when Judah and his brethren were returned into the city, Joseph said unto them, What deed is this that ye have done? The man in whose hands the cup is found, shall be my servant; and as for you, get you in peace unto your father. But they said, Our father will surely die, if he seeth that the lad is not with us; and we shall bring down the grey hairs of thy servant our father with sorrow to the grave. Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me; and there stood no man with him, whilst Joseph made himself known unto his brethren. And he wept aloud, and said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you; and they came near: And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither;

hither; for God did send me before you, to save your lives by a great deliverance. Hasten you, and go up to my father; and say unto him, Thus saith thy son Joseph, God hath made me lord over all Egypt; come down unto me, tarry not. And thou shalt dwell in the land of Goshen; and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And behold your eyes see, and the eyes of my brother Benjamin, that it is my mouth which speaketh unto you. And you shall tell my father of all my glory in Egypt, and all that you have seen; and ye shall hasten, and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them; and after that, his brethren talked with him. And
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the fame thereof was heard in Pharaoh's house; and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Invite hither thy father, and his household; and I will give them the good of the land of Egypt; and they shall eat the fat of the land. And the spirit of Jacob was revived, when he heard these tidings; and he said, My son is yet alive; I will go and see him before I die. And he took his journey, with all that he had. And Joseph made ready his chariot, and went up to meet Israel, his father, to Goshen; and presenting himself unto him, he fell on his neck, and wept on his neck for some time. And Joseph placed his father, and his brethren; and gave them a possession in the land of Egypt, in the best of the land, as Pharaoh had commanded.

This interesting story contains a variety of affecting incidents; is related with the most beautiful simplicity; and furnishes many important lessons of instruction. It displays the mischiefs of parental partiality; the fatal effects of envy, jealousy, and discord

cord amongst brethren; the blessings and honours with which virtue is rewarded; the amiableness of forgiving injuries; and the tender joys which flow from fraternal love and filial piety. Different in other respects as your lot may be from that of Joseph, you have a father, my dear Alexis, who feels for you all the affection which Israel felt, and who hopes he has a claim to the same generous return of gratitude. You have brothers and sisters, who are strangers to hatred, who will cherish and return your love, and whose happiness is inseparable from yours: And you are under the protection and authority of that eternal Being, the God of Abraham, of Isaac, and of Jacob, who sees, approves, and will exalt the virtuous.*

GOOD-

* In relating the history of Joseph, an incident, which reflects the highest honour on his character, has been omitted; because to my younger readers it admits of no explanation, and might wound the native modesty of those, who are farther advanced in years. There is a delicacy and sense of decency in the mind of an ingenuous youth, which shields him more powerfully from seduction, than

GOOD-NATURED CREDULITY.

A CHALDEAN peasant was conducting a goat to the city of Bagdat. He was mounted on an afs; and the goat followed him, with a bell suspended from his neck. "I shall sell these animals," said he to himself, "for thirty pieces of silver; and with this money I can purchase a new turban, and a rich vestment of taffety, which I will tie with a fash of purple silk. The young damsels will then smile more favourably upon me; and I shall be the finest man at the Mosque." Whilst the peasant was thus anticipating in idea his future enjoyments, three artful rogues concerted a stratagem to plunder him of his present treasures. As he moved slowly along, one of them slipped off the bell from the neck of the goat; and fastening it, without being perceived, to the tail of the

than the best lessons of morality, or the brightest examples of self-government. This tender shoot of vernal life, is often injured by improper culture; it shrinks at the suggestion of every loose idea, and is blasted by their frequent and unseasonable repetition.

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ass, carried away his booty. The man riding upon the ass, and hearing the sound of the bell, continued to muse, without the least suspicion of the loss which he had sustained. Happening, however, a short while afterwards, to turn about his head, he discovered, with grief and astonishment, that the animal was gone, which constituted so considerable a part of his riches: And he inquired, with the utmost anxiety, after his goat, of every traveller whom he met.

The second rogue now accosted him, and said, "I have just seen in yonder fields, a man in great haste, dragging along with him a goat." The peasant dismounted with precipitation, and requested the obliging stranger to hold his ass, that he might lose no time in overtaking the thief. He instantly began the pursuit; and having traversed, in vain, the course that was pointed out to him, he came back fatigued and breathless to the place from whence he set out; where he neither found his ass, nor the deceitful informer, to whose care he

he had entrusted him. As he walked pensively onwards, overwhelmed with shame, vexation, and disappointment, his attention was roused by the loud complaints and lamentations of a poor man, who sat by the side of a well. He turned out of the way, to sympathize with a brother in affliction; recounted his own misfortunes; and inquired the cause of that violent sorrow, which seemed to oppress him. Alas! said the poor man, in the most piteous tone of voice, as I was resting here to drink, I dropped into the water a casket full of diamonds, which I was employed to carry to the Caliph at Bagdat; and I shall be put to death, on the suspicion of having secreted so valuable a treasure. Why do not you jump into the well in search of the casket? cried the peasant, astonished at the stupidity of his new acquaintance. Because it is deep, replied the man, and I can neither dive nor swim. But will you undertake this kind office for me, and I will reward you with thirty pieces of silver? The peasant accepted the offer with exultation; and whilst he was putting off his cassock, vest, and

and slippers, poured out his soul in thanksgivings to the holy prophet, for this providential succour. But the moment he plunged into the water, in search of the pretended casket, the man (who was one of the three rogues that had concerted the plan of robbing him) seized upon his garments, and bore them off in security to his comrades.

Thus, through inattention, simplicity, and credulity, was the unfortunate Chaldean duped of all his little possessions; and he hastened back to his cottage, with no other covering for his nakedness, than a tattered garment which he borrowed on the road.*

AN EASY AND INSTRUCTIVE EXPERIMENT.

IT was a clear frosty day : The sun shone bright, and the ground was covered with snow, when Euphronius invited

* The story is said to have been written by an Arabian author : But I have taken the liberty of deviating from the original, and of making additions to it.

Alexis, Lucy, Emilia, and Jacobus to assist him in a little experiment, which he thought would contribute to their instruction and amusement. He took four pieces of woollen cloth, equal in dimensions, but of different colours; one being *black*, another *blue*, a third *brown*, and a fourth *white*: And having chosen a proper situation, he laid them all, very near each other, on the surface of the snow. In a few hours, the black piece of cloth had sunk considerably below the surface; the blue almost as much; the brown a little; but the white remained precisely in its position.*

Observe, said Euphronius, how varied is the influence of the sun's rays on different colours? They are absorbed, and retained by the *black*; and in the piece of cloth before us, they have produced such a strong and durable heat, as to melt the snow underneath. Their effect on *blue* is nearly similar; but they seem not

* See Franklin's Observations.

to penetrate the *white*: And the piece of that colour, by having no warmth communicated to it, still continues on the surface of the snow.

This little experiment teaches you, Emilia, that white hats will afford the best defence to your complexion; but that they should have dark linings, to absorb the rays of light which are reflected from the earth. You may learn from it, Alexis, that cloaths of a light colour are best adapted to summer, and to hot climates; that black substances acquire heat sooner, and retain it longer than any other; and that fruit walls, drying stoves, &c. should be painted black. Other inferences I shall leave to you the pleasure of discovering. Allow me only to remind you, that knowledge and virtue may be justly compared to rays of light; and that it is my warmest wish, and highest ambition, that your heart and understanding may unite the qualities of the two opposite colours you have been contemplating. May your mind be quick in the reception, and stea-

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dy in the retention of every good impression ! And may the lustre of your endowments be reflected on your brothers, sisters, and friends !

T H E D O G.

My dog, the trustiest of his kind,
With gratitude inflames my mind ;
I mark his true, his faithful way,
And in my service, copy Tray.

GAY'S FABLES.

A WATER spaniel, belonging to a neighbour, was a frequent, and always a most welcome guest in the family of Euphronius. Her placid looks, gentle manners, and assiduity to please, rendered her equally the favourite of the servants, and of the children. It happened that there was a general alarm concerning mad dogs in Manchester ; and to guard against danger, Sylvia was closely confined to her kennel. A week elapsed, without a single visit from her ; no one knew the cause of her absence, and all lamented it. She at length

length returned ; the children flocked with joy and eagerness around her ; but they beheld her trembling, feeble, and emaciated. She crawled over the kitchen floor ; looked wistfully at Emilia ; then at Jacobus ; then at Lucy : Advancing a step forwards, she licked the hand of Alexis, which was stretched forth to stroke her ; and expired at his feet, without a groan. The children at first stood silent, and motionless ; a gush of tears succeeded ; and Euphronius, though pleased with the sensibility they shewed, thought it necessary to soften the impression which this affecting incident produced. He endeavoured to withdraw their attention from Sylvia, by describing the qualities, and relating the history of the species at large. I am not surpris'd, said he, that you should lament the loss of an animal, whom nature seems to have peculiarly formed, to be the favourite and friend of man. The beauty of his shape, his strength, agility, swiftness, courage, generosity, fidelity, and gratitude, command our attachment, and give him the justest claim to our care and protection.

In obedience and docility, he surpasses every other quadruped; and so perfectly is he domesticated, that Mr. Buffon observes, he assimilates his character to that of the family in which he lives. Amongst the proud he is disdainful, and churlish amongst clowns.

In Congo, Angola, and in South America, where dogs are found wild, they unite in packs, and attack the fiercest animals of the forest. On the southern coast of Africa, it is said, there are dogs that neither bark nor bite; and their flesh is highly valued by the Negroes.* The flesh of this animal is also considered as a dainty by the Chinese, and public shambles are erected for the sale of it. In Canton particularly, there is a street appropriated to that purpose; and what is very extraordinary, whenever a dog butcher appears, all the dogs in the place pursue him in full cry. They know their enemy, and persecute him as far as they are able.†

* See Brookes's Natural History.

† See Goldsmith's History of the Earth.

The influence of climate, and the efforts of art, have produced many varieties in the breed of dogs. The British mastiffs were so famous among the Romans, that their emperors appointed an officer in this island, to train them for the combats of the Amphitheatre. Three of these were esteemed a match for a bear, and four for a lion. But an experiment was made in the Tower, by king James the First, from which it appeared that three mastiffs conquered this noble animal. Two of them were disabled in the conflict; but the third forced the lion to seek his safety by flight.* The British mastiffs were also educated for war, and were employed by the Gauls in their battles, as we learn from Strabo.† Linnæus has delivered, in the following terms, the natural history of the dog.

- This animal eats flesh, and farinaceous vegetables; but not greens. His stomach

* See Stowe's Annals; Pennant's Zoology; Camden's Britannia.

† Lib. iv.

digests bones. He uses the tops of grass as a vomit; and laps his drink with his tongue. His scent is most exquisite, when his nose is moist: He treads lightly on his toes; scarcely ever sweats; but when hot, lolls out his tongue. He generally walks round the place on which he intends to lie down. His sense of hearing is very quick when asleep: He dreams. The female goes with young sixty-three days; and commonly brings from four to eight puppies at a birth. The male puppies resemble the dog; the female, the bitch. He is the most faithful of all animals; is very docible; hates strange dogs; snaps at a stone which is thrown at him; howls at certain musical notes; and barks at strangers. This quadruped is rejected by the Mahometans.

RESPECT AND DEFERENCE DUE
TO THE AGED.

AN aged citizen of Athens coming late into the public theatre of that city, so celebrated for arts and learning, found the
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the place crouded with company, and every seat engaged. Though the spectators were his countrymen, and most of them young persons, no one had the politeness or humanity to make room for him. But when he passed into the part which was allotted to the Lacedemonian ambassadors, and their attendants, they all rose up, and accommodated the old gentleman with the best, and most honourable seat amongst them. The whole company were equally surpris'd, and delighted with this instance of urbanity; and expressed their approbation by loud plaudits. "*The Athenians perfectly well understand the rules of good manners;*" said one of the ambassadors, in return for this compliment; "*but the Lacedemonians practise them.*"

CICERO.

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GAMINO.

 GAMING.*

THAT the love of gaming has its foundation in avarice, is an undoubted truth; but it proceeds from a species of covetousness, differing from every other. Sallust, in his character of Cataline, has given us an exact definition of it: *Alieni appetens, sui profusus*; *Profuse of his own, greedy of the property of another.* The destructive consequences of this vice will be evinced, by the melancholy history of Lyfander. This unfortunate youth was the only son of Hortensius, a gentleman of large fortune; who with a paternal eye watched over his education; and suffered no means to be neglected, which might promote his future usefulness, honour, or happiness. Under such tuition, he grew up, improving in every amiable accomplishment. His person was graceful; and his

* This is a juvenile production, written when the author was at school.

countenance the picture of his soul, lively, sweet, and penetrating. By his own application, and the assistance of suitable preceptors, he was master of the whole circle of sciences; and there was nothing now wanting, to form the complete gentleman, but travelling. The tour of Europe was therefore resolved upon, and a proper person provided to attend him. Lysander and his tutor accordingly set out. I pass over in silence, the sad parting of the good old gentleman and his beloved son. The scene may be conceived, but cannot be expressed. Our travellers directed their course to France; and crossed the sea at Dover, with an intention to pay their first visit to Paris. Here Lysander had difficulties to surmount, of which he was little apprised: He had been bred in shades and solitude, and had no idea of the active scenes of life. It is easy to imagine, therefore, his surprise at being transported, as it were, into a new world. He was delighted with the elegance of the city, and the crowds of company that resorted to the public walks. He launched
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into pleasures; and was enabled to commit a thousand extravagances, by the ample supplies of money which a fond father allowed him. In vain his tutor represented to him the imprudence of his conduct: Captivated with the novelty of every thing around him, he was deaf to all his remonstrances. He engaged in an intrigue with a woman of the most infamous character; who in a short time reduced him to the necessity of making fresh demands upon his father. The indulgent Hortensius, with a few reprimands for his profusion, and admonitions to œconomy, remitted him considerable sums. But these were not sufficient to satisfy an avaricious mistress; and ashamed to expose himself again to his father, he had recourse to fortune. He daily frequented the gaming tables; and elated with a trifling success at the beginning, gave up every other pleasure for that of rattling the dice. Sharpers were now his only companions, and his youth and inexperience made him an easy prey to their artifice and designs. His father heard of his conduct with inexpressible

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ble sorrow. He instantly recalled him home ; but alas ! the return to his native country did not restore him to his natural dispositions. The love of learning, generosity, humanity, and every noble principle were suppressed ; and in their place, the most detestable avarice had taken root. The reproofs of a father, so affectionate as Hortensius, were too gentle to reclaim one confirmed in vicious habits. He still pursued the same unhappy course ; and at length, by his dissolute behaviour, put an end to the life of the tenderest of parents. The death of Hortensius had at first a happy effect upon the mind of Lyfander ; and by recalling him to a sense of reflection, gave some room to hope for reformation. To confirm the good resolutions he had formed, his friends urged him to marry. The proposal not being disagreeable to him, he paid his addresses to Aspasia ; a lady possessed of beauty, virtue, and the sweetest dispositions. So many charms could not but impress a heart, which filial grief had already in some measure softened. He loved and married her ; and by her prudent

prudent conduct, was prevailed upon to give up all the former associates of his favourite vice. Two years passed in this happy manner; during which time, Aspasia blessed him with a son. The little darling had united in him all *the father's lustre, and the mother's grace*. Lyfander often viewed him with streaming eyes of tenderness, and he would sometimes cry out, "Only, "my son, avoid thy father's steps, and "every felicity will attend thee." About this time, it happened that some business of importance required his presence in London. There he unfortunately met with the base wretches who had been his old acquaintance: And his too easy temper complying with their solicitations, again he plunged into the abyss of vice and folly. Aspasia, wondering at the long absence of her husband, began to entertain the most uneasy apprehensions for him. She wrote him a tender and endearing letter; but no answer was returned. Full of terror and anxiety, she went in person to inquire after her Lyfander. Long was it before she heard the least tidings of him. At length,
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by accident, finding his lodgings, she flew to his chamber, with the most impatient joy, to embrace a long lost husband. But ah! who can paint the agony she felt, at the sight of Lyfander weltering in his gore, with a pistol clenched in his hand! That very morning, he had put an end to his wretched being. A paper was found upon the table, of his own hand writing, which imported that he had entirely ruined himself, and a most amiable wife and child; and that life was insupportable to him.

RIVALSHIP WITHOUT ENMITY;
EMULATION WITHOUT ENVY.

DEMOSTHENES, a celebrated Grecian orator, was born at Athens, near four hundred years before the Christian æra. He was remarkable for the simplicity and energy of his eloquence. It is said that he copied the History of Thucydides no less than eight times, to acquire a
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nervous and majestic diction; and that his thirst after knowledge was so great, as to lead him to pursue his studies in a subterranean apartment, that he might be free from noise, disturbance, or interruption.

Æschines was also an eminent orator of Greece, and cotemporary with Demosthenes. He preferred an indictment against Ctesiphon, as a pretext for the accusation of his rival Demosthenes. A day was appointed for the trial; and no cause ever excited such general curiosity, or was conducted with greater pomp and solemnity. People assembled from every part of Greece, to be spectators of the contest between these two great masters of rhetoric. The inclinations of the citizens were favourable to Æschines; but such was the prevailing eloquence of his antagonist, that he lost his cause, and was sentenced to banishment. He retired to the island of Rhodes; where he established a school of oratory, which continued to flourish many centuries afterwards. He commenced his lectures with the oration which he had delivered
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just before his exile ; and it was highly applauded by the audience. But when he recited the answer of Demosthenes, his hearers redoubled their expressions of admiration. Æschines, so far from feeling any emotions of envy at this second triumph of his rival, cried out with rapture, *How great, my friends, would have been your transport, had you heard Demosthenes himself deliver this oration, with those invincible powers of elocution, for which he is so justly and universally celebrated !*

When Æschines was condemned to banishment, Demosthenes exulted not in the victory that he had obtained ; but followed his rival to the ship in which he was to embark, and constrained him to accept of a sum of money, to defray the expences of his voyage, and to procure for him an easy settlement at Rhodes. Impressed with this affecting instance of generosity, the exiled orator with admiration exclaimed, *How deeply must I regret the loss of a country, in which I have received such liberal assistance from a professed enemy, as I cannot expect*
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even from a friend in any other part of the world!

CICERO.

VIRTUOUS FRIENDSHIP EXTENDS
BEYOND THE GRAVE.

EMILIA had been slightly indisposed several days ; but not in such a manner as to confine her from the chearful society of her brothers and sisters. Whilst she was standing in the midst of them, a fainting fit suddenly overpowered her ; and she fell down, as it were lifeless, on the floor. She was soon recovered, by the tender offices of Sophronia ; but the affecting image of death, which the children had seen, continued for some time to impress their minds with sorrow and terror. Alexis, in the evening, accompanied his father into the fields. The path which they pursued, led them to the banks of the Irwell ; where they stopped to contemplate its winding stream and checquered sides. The stump of a tree, overshadowed by a neighbouring oak,

oak, afforded them a comfortable seat; and Euphronius began to expatiate on the wisdom and goodness of Providence, in watering the earth with rivers, which flow into the sea, and are again returned in fertilising showers. Alexis made no reply; and Euphronius observing that he was lost in thought, inquired what subject so deeply engaged his attention. The youth said with a sigh, I have been early taught to see, admire, and reverence the Deity in all his works; but more particularly in the structure of man; in his present enjoyments, and future expectations. The moral affections you have cultivated in my heart with assiduous care; and I have fondly believed that the exercise of them will constitute my chief felicity through all eternity. Oh! that the pleasing delusion had been still continued! This morning I was shocked with the apparent death of my beloved Emilia; but it was some consolation to my mind, that we should hereafter meet again; renew our fond regard; and for ever live together in the same endearing connection which now subsists between

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us. In this hope, it seems, I was miserably mistaken. A learned divine, whose works I have just been reading, asserts with confidence, that in heaven, the virtuous of all ages, past, present, and to come, will dwell together, as in one universal family, without personal partialities or distinction.

The doctrine, I trust, is false, replied Euphronius, with some emotion; for heaven, methinks, would not be such to me, if it were true. But I correct myself, Alexis: On a subject of such uncertainty, we should speak with an awful reliance on that great Being, who perfectly knows our frame, and what will best promote our happiness. With such sentiments of reverence let us pursue the interesting theme; and inquire whether reason and revelation do not justify the hope, that we shall hereafter be united to our virtuous relations and friends; and enjoy, with increasing delight, all those tender attachments, which, in the present state, sweeten both social and domestic life.

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One of the strongest arguments for the future existence of the soul, derived from the light of nature, is the dread which we feel of annihilation, and our ardent desires after immortality. Have we not the like anxiety, again to be restored, in happier regions, to those whom, in this world, we have known, esteemed, and loved? The human understanding seems to be formed for *endless* improvement. The faculty of *comprehension* is daily enlarged, till the animal machine, having acquired its full vigour, suffers the gradual decays of age: And as the Deity hath created nothing in vain, *capacity* may be supposed to imply *attainment*, in some other stage of our existence.

But shall we grant to our *intellectual*, a privilege which we deny to our *moral* powers; or exclude from future growth and cultivation, the noblest and most important endowments of the mind? The principle of benevolence is neither inconsistent with the partialities of friendship, nor with the endearments of family love; but ra-

ther originates from them, like circles on the water, winding as they flow from one common centre. Nor will the filial, parental, or fraternal charities damp the fervour of our piety to the FATHER of the universe; or abate our gratitude to the great Bond of our union, and the Author of our dearest enjoyments. The present life is only the commencement of those improvements in knowledge and goodness, which we shall progressively make through all eternity. And as our kindred and friends are, in a peculiar manner, the companions of our journey here, and the objects of our most virtuous affections; is it not probable that they will continue to be such hereafter; and that we shall not only find them our *crown of rejoicing*, but that it will be our divinest pleasure to promote the advancement of each other in piety, glory, and felicity? The Scriptures speak not explicitly concerning this interesting point; but there are a variety of passages in the New Testament, which evidently imply, that good men “ will be happy hereafter, “ in the same seats of joy; will live under “ the

“ the same perfect government; and be
“ members of the same heavenly society.
“ Will not then our nearest relations be ac-
“ cessible to us? and if accessible, shall we
“ not fly to them, and mingle our hearts
“ and souls again?”

“ The Theffalonians, a little before St.
“ Paul wrote his first Epistle to them, had
“ lost some of their friends by death. In
“ these circumstances, he exhorts them not
“ to *sorrow like others who had no hope;*
“ because they might conclude certainly
“ from the death and resurrection of Jesus,
“ that those who *had slept in him, God*
“ *would hereafter bring with him.* He tells
“ them *by the word of the Lord,* or as from
“ immediate revelation, that a period was
“ coming, when Christ would descend
“ from heaven *with a shout; with the*
“ *voice of the arch-angel, and with the trump*
“ *of God;* and when the friends they had
“ lost should be raised from the dead, and
“ together with themselves, *should be caught*
“ *up to meet the Lord in the air, and to live*
“ *for ever with him.* But what I have in

“ view, is more distinctly asserted in the se-
 “ cond chapter of this Epistle, ver. 19.
 “ *For what is our hope, our joy, our crown*
 “ *of rejoicing? Are not even ye in the pre-*
 “ *sence of our Lord Jesus at his coming?*
 “ It is most plainly implied in these words,
 “ that the Apostle expected to see and
 “ know again his Thessalonian converts,
 “ at Christ’s second coming. The same
 “ remark may be made on his words in
 “ the Corinthians. *Knowing that he, who*
 “ *raised up the Lord Jesus, shall raise us up*
 “ *also by Jesus, and present us with you. As*
 “ *you have acknowledged us in part, that we*
 “ *are your rejoicing, even so ye also are ours*
 “ *in the day of the Lord Jesus.*” *

Thus it appears, that the pleasing idea
 of a re-union with our virtuous relations
 and friends, in the future life, is agreeable
 to the natural expectations of mankind;
 necessary to the exercise of our most distin-
 guished moral powers; and favourable to
 every sentiment of gratitude, devotion,

* See Price’s Dissertations on Providence, Prayer,
 &c. p. 233.

and piety. Revelation seems also to confirm what reason so much approves; and I hope, my dear Alexis, your mind is now no longer disquieted with despondency or fear. Indulge the generous affections of your heart; cherish the filial and fraternal love with which it glows; cultivate the valuable friendships you have formed; and be assured that what constitutes your present, will heighten your future felicity. But remember that your union in the heavenly world, can only be with the worthy and the good; and be cautious to form no other close attachments, but such as will merit perpetuity. If death snatch from you a beloved friend, whilst you lament the loss, *sorrow not as one without hope* or consolation. The separation, however painful, will be but for a season; and you will have a kindred spirit in the regions of bliss, to welcome your arrival there, and to conduct you into the glorious presence of the Sovereign of the universe.

O! *præclarum diem*, says Cicero, *cum ad illud divinum animorum concilium cætumque*
N 4 *proficiscar*

proficiscar; cumque ex hac turba, et colluvione discedam! proficiscar enim ad Catonem meum, quo nemo vir melior natus est, nemo pietate præstantior! Cic. de Senectute.

WARMTH IN ARGUMENT.

LORD Shaftesbury, I remember, in his excellent Characteristics, relates the story of a clown, who was present at the debates of the Doctors in the University of Oxford. Though he was equally a stranger to the subjects and the language, he seemed to listen with great attention, and to receive much pleasure from them. A gentleman commoner who stood near him, and observed the emotions expressed in his countenance, inquired what amusement he could find in hearing such disputes, since it was impossible that he should even know to which side the victory inclined. *Sir, replied the clown, I am not such a fool as you imagine me to be; for I can easily see who is first put into a passion.* Common sense dictated this observation to the

the country man, that he who was superior in argument, would maintain his composure of mind; whilst his antagonist would naturally become violent and angry, because unable to support his cause by the force of reason.

HABITS OF SENSUALITY MAY BE FORMED
IN EARLY YOUTH.

FLORIO and Alonzo were school-fellows, and inseparable companions at Eton. They were both profusely supplied with money by their too indulgent parents; and they spent it, not in the pursuit of active diversions, in the purchase of books, or in the offices of humanity, but in cakes, tarts, and sweet-meats. With these they continually glutted themselves; and as the head is always stupified when the stomach is overloaded, they were the greatest dunces in the school. Florio, whose powers of digestion were much feebler than those of his friend, became pale and emaciated as he grew in stature. His appetite was nice and delicate; and he loathed every kind

kinds of food, but such as afforded the most savoury and exquisite relish. I have seen him rise from a good dinner, without eating a single morsel, because the meat was plainly dressed, and the fauces had no poignancy. Thus he often starved in the midst of plenty; and lost the only enjoyment, which life was capable of affording to his vitiated taste. His fortune was soon expended in the gratification of his palate; and he was reduced to practise the meanest arts, to obtain supplies for fresh indulgences. He has been known to purchase an Ortolan with the guinea which he begged as charity; and to give for a dish of green pease, a much larger sum with which he was entrusted, for the relief of a friend in distress.*

Alonzo, whose strength of constitution converted into nourishment the unwholesome pastry which he so greedily devoured, became lusty, and corpulent; but his complexion was wan, his flesh bloated, and

* This fact is related of the late Theophilus Cibber.

his

his belly unnaturally swoln. His appetite was rather voracious than nice; and he consumed as much food at one meal, as would have sufficed, with temperance, for three. He died of an apoplexy, at the age of thirty; having gorged himself with such quantities of meat, at a public entertainment, as occasioned a sudden cessation of the animal and vital functions.

Sensuality is a vice which contaminates the body, depresses the understanding, deadens the moral feelings of the heart, and degrades the human species from the exalted rank which they hold in the creation.* It is shocking to read the examples of it, which both ancient and modern history afford: And as the Spartans used to make their slaves drunk, to display to their children the folly and odiousness of intemperance; I shall recite a few in-

* ----- Vides ut pallidus omnis
Coenâ defurgat dubiâ? quin corpus onustum
Hesternis Vitijs animum quoque prægravat unâ,
Atque affigit humo divinæ particulam auræ.

Hor. Sat. 2. Lib. 2. Ver. 76.

stances

stances of extravagance in eating, as the best lessons of moderation and abstinence.

Lucullus, a Roman general, kept the most magnificent table; and was served in the same sumptuous manner, even when no guests were invited. His steward, one day, made an apology for the dinner, which was less splendid than usual; and hoped it would be excused, as there was no company. "Did you not know," said the epicure, "that Lucullus was to eat 'with Lucullus to-day?'" Cicero and Pompey had heard much of his mode of living; and they were determined to surprise him, by going, without notice, to partake of his entertainment. He ordered the dinner to be served in the hall of Apollo; and it was prepared in so short a time, and with so much opulence, as astonished his visitors. The hall of Apollo was a private direction, understood by the cooks to imply, that the feast should amount to near twelve hundred pounds sterling. *

* Plut. in Lucullo.-----Dr. Arbuthnot estimates the expence at £1614 : 11 : 8.

Mark Anthony passed his time in revels and entertainments, whilst he was with Cleopatra in Egypt. A young Greek, then prosecuting the study of physic at Alexandria, had the curiosity to go into his kitchen, where he saw eight wild boars roasting, at the same time, before the fire. He inquired what number of guests were to be at supper. Not more than ten, said an officer, smiling; but it is necessary that every part of the animal should be brought to the table in exquisite perfection. *

Clodius Æsopus, the most famous Tragedian that ever appeared on the Roman stage, and who acquired a princely fortune by his profession as an actor, had one dish which cost six thousand sesteria, that is, four thousand eight hundred pounds sterling. † It consisted of the choicest and dearest singing birds, brought perhaps from the most distant provinces of the empire.

* Plut.

† See Plin. L. x. C. 60. Arburthnot on Coins, p. 133.

The name of Sir Isaac Newton is not at this time more famous amongst Philosophers, than that of Apicius was formerly with the Roman Epicures. The Capital of the World had the honour of giving birth, at different periods of time, to three of this denomination; who were all celebrated for their gluttony. The one, who was most eminent, lived under the reigns of Augustus and Tiberius, and read public lectures on the art of sensuality. He was the inventor of a cake which was called by his name; and he wrote an elaborate Treatise on the methods of stimulating the appetite, *de gulæ irritamentis*. Historians of credit assert, that he sailed from Minturnæ, in Campania, to Africa, with no other view than to taste of a species of oysters, reported to be much larger, and more delicious than any on the coast of Italy; but that finding he had received false information, he returned immediately, without condescending, and probably without feeling the least curiosity to go on shore. After squandering immense sums of money
in

in the most shameful luxury,* he poisoned himself, from an apprehension of being starved, though he had a very ample fortune remaining.

The emperor Heliogabalus, that monster of cruelty and bestiality, is said to have had the brains of several hundred ostriches dressed for one dish.† But it is painful to relate

* £807. 291 : 13 : 4, according to Dr. Arbuthnot's calculation.

† Sensuality seems to be a weed which springs up in every soil; and has been discovered where opulence and the arts of luxury are little known, and where we should expect to meet only with the simplicity of nature. The following passage from Mr. Forster's Voyage to the South Seas, will evince the truth of this observation, and exhibit a new mode of Epicurism.

“ Our walk continued along the shore (of Otaheite)
 “ beyond another marai, much like the first, to a neat
 “ house, where a very fat man, who seemed to be a
 “ chief of the district, was lolling on his wooden pillow.
 “ Before him two servants were preparing his desert,
 “ by beating up with water some bread fruit and
 “ bananas, in a large wooden bowl, and mixing with
 “ it a quantity of the fermented sour paste of bread fruit
 “ called mahei. The consistence of this mixture was
 “ such,

relate such instances of depravity. The mind sickens at the contemplation of rational and immortal beings, sunk so low in the scale of animated nature : And it seems almost necessary to vindicate the honour of our species, by placing in contrast a few opposite examples.

Timotheus, an Athenian commander, of the most distinguished reputation, was invited to sup with Plato. The philosopher entertained him with a decent, but frugal repast; seasoned, however, with such chearful and instructive conversation, as made the general highly delighted with

“ such, that it could not properly be called a drink ; and
“ the instrument with which they made it, was a pestle
“ of a black polished stone, which appeared to be a
“ kind of bisaltes. While this was doing, a woman who
“ sat near him, crammed down his throat by handfuls
“ the remains of a large baked fish, and several bread
“ fruits, which he swallowed with a voracious appetite.
“ His countenance was the picture of phlegmatic insensibility, and seemed to witness that all his thoughts
“ centered in the care of his paunch. He scarce deigned to look at us ; and a few monosyllables which he
“ uttered, were only directed to remind his feeders of
“ their duty, when we attracted their attention.”

his

his reception. When he met Plato the succeeding day in the city, he accosted him in a most friendly manner, and thanked him for the peculiar entertainment which he had enjoyed. "For your feast," said he, "was not only grateful whilst it lasted, but has left a relish which continues to this moment." *

Socrates used to say, that he *eat to live*, and left to others the sensual satisfaction of *living only to eat*. Having invited a company of gentlemen to supper, his wife Xantippe was ashamed of the humble fare provided for them. "Be not anxious on that account," said Socrates; "for if my visitors be men of temperance and understanding, they will be well satisfied; and if they be of an opposite character, they deserve no indulgence." †

When Agesilaus, king of Sparta, was presented by the Thasians with a large quantity of the most delicious eatables, and

* Cicero. † Plutarch.

costly liquors, he directed the whole to be distributed amongst the slaves, who served in the camp. The Thasians, with the utmost surprise, demanded the reason of his conduct; and he nobly replied, *It is beneath the character of men of probity and courage to provoke and corrupt their appetites with dainties. Such delicacies are fit only for slaves, who aspire to no higher pleasures than those of eating and drinking; and to them I have therefore dispensed your presents.* *

Alexander, in the prime of life, and in the midst of victories, behaved on a similar occasion with equal wisdom and magnanimity. For when Ada, Queen of Caria, sent him meats dressed in the most exquisite manner, and skilful cooks of every kind; he informed her that these favours were of little value to him, since his governor, Leonidas, had long since furnished him with two of the best ministers to his appetite, temperance and exercise.

* Plut.

I shall conclude this article with the following passage from Petrarch, a celebrated Italian poet, whose society was courted by men of the highest rank; and who, notwithstanding he had free access to the luxurious tables of Bishops, Cardinals, Princes, and Popes, thus expresses himself concerning the *pleasures of eating*. “ I prefer the most simple meats, prepared without art or labour; and think that no cheer is more delicious than the fruits and herbs of my garden. I always approved a taste conformable to nature. Not that I dislike a good repast now and then; but it should come very rarely. Among the Romans, before the conquest of Asia, the cook was the vilest of slaves: Would to God they had never conquered that part of the world, which subdued them by its softness and luxury!”

THE GLUTTON.

THE Glutton is an animal of the Weasel kind, and is so called from his voracious appetite. He is found in the
O 2 northern

northern parts of Europe, Asia, and America; and is usually about three feet long, and a foot and a half high. His body is long, his legs short; and he takes his prey by surprise, and not by pursuit. He climbs a tree, and lurks amongst the thick branches of it, until a deer, or some other large animal passes underneath, upon whose back he impetuously casts himself; and remaining there firm and unshaken, by the strength and sharpness of his claws, he eats the neck, and digs a passage to the great blood vessels which lie in that part. The affrighted and agonising deer flies in vain. His insatiable foe continues to feast upon him; and when he drops, leaves him not till he has consumed the whole carcase. When the stomach of the glutton has been thus gorged, he lies torpid several days, then awakes again to ascend some neighbouring tree, in quest of another adventure.

The skin of this animal is covered with a fur, which is highly valued for its beauty and lustre.

THE ASS.

THE Duke of Bridgewater's Canal terminates about a quarter of a mile from Manchester. One branch of it communicates with Liverpool, by the river Mersey, into which it falls below Runcorn; another is carried into the centre of his Grace's collieries at Worsley, and by means of it this town and neighbourhood are supplied with large quantities of coal. Small loads are permitted to be sold, for the benefit of the poor; and a considerable number of little carts, each drawn by a single ass, are constantly employed to convey and distribute this article, so necessary to the comfort, and even to the support of life.

One frosty day, about noon, Euphronius walked towards the Duke's wharf, accompanied by Alexis and Jacobus. As they were descending a slope in the road, which the ice had rendered almost as slippery as

glafs, they turned on one fide to make way for an afs, with a cart very heavily laden. The little animal exerted all his powers, and ftrained every nerve to afcend the brow: But all his efforts were in vain: his feet flided; he fell upon his knees; and the cart rolled down the declivity, dragging backwards the affrighted afs. Provoked at this difappointment, the driver lathed the poor beaft in the moft unmerciful manner; yet could not, by his utmoft feverity, urge him to a fecond attempt. He remained invincible and immoveable; and as if equally confcious of his inability and of his fervitude, he bore with patient but inert fubmiffion, the cruel ftripes that were inflicted on him.

Euphronius interpoſed in favour of the afs; but neither reaſon, entreaty, nor menaces availed; and the carter continued his blows, till Jacobus offered the few halfpence which he had in his poſſeſſion, to bribe him to humanity. The little party now proceeded in their walk, and were highly entertained with the various materials

rials for the manufactures of Manchester, which lay piled in heaps around them. Their respective uses were considered, and the diversified exertions of human art and industry afforded the most copious and pleasing topics of conversation. Whilst they were thus engaged, a loud huzza was heard, and the curiosity of Alexis induced him to pass onwards to a number of men, from whom it proceeded, and who were standing together in a circle on the wharf. Just as he approached them, another shout of joy was raised; and he learned, that each individual present was deciding, by the throw of a halfpenny, whether the mule, or ass, employed in his cart, should have a feed of corn at noon, or whether the value of the provender should be applied to the purchase of spirituous liquors for himself: And whenever chance proved favourable to injustice and debauchery, the whole croud united in the cry of exultation. Euphronius, shocked with this account, retired from the wharf; deeming it in vain to expostulate with men, who appeared to be devoid of all humani-

ty, and who would have silenced his remonstrances by rudeness and abuse. But to his sons, as they walked along, he explained and enforced the indispensable obligation we are under, to provide sufficient supplies of food for every creature, that is dependent on us: And he quoted the divine command, *Thou shalt not muzzle the ox, when he treadeth out of the corn*, as extending to all the animals, which are subservient to our benefit. Interest indeed, with respect to many of them, hath constrained us to pay some attention to this duty: But the poor ass seems to be regarded as an outcast of nature; and after a day of toil and drudgery, he is turned into the lanes, during the hours which should be devoted to sleep, to collect a scanty and precarious meal, which serves rather to excite, than to satisfy the cravings of his appetite. His tameness, humility, and patience, instead of raising pity and regard, have exposed him to contempt, to insult, and oppression. We despise his services, because they are purchased cheaply; we overload him with our burdens, because

because he is passive under them; we scourge him with capricious severity, because he submits to the rod; and we deny him proper sustenance, because he is tolerant of hunger, and contented with the weeds, which other animals reject. Yet is the ass, in that state of freedom for which nature formed him, active, fierce, and impetuous. In the deserts of Lybia and Numidia, and in some parts of South America, when pursued by the hunter, he runs with amazing swiftness; and neither declivities nor precipices can stop his career. If attacked, he defends himself with courage and intrepidity: But the moment he is overpowered, his spirit becomes depressed; his ferocity deserts him; and he soon contracts the dulness and stupidity, which characterise his species, in all those countries where he is reduced to servitude.

The Persians esteem his flesh a very delicate repast; but a warm climate seems to be necessary to its tenderness and flavour. In proportion to his bulk, the ass is stronger than the horse; he is also more healthy, and less liable to start, or stumble.

ble. He is fond of his master, although so-often abused by him; scents him at a distance, and distinguishes him from others in a croud. His eyes are remarkably good, and his sense of hearing is acute. The nicety of this animal is worthy of notice. He drinks only of the clearest streams, and without putting his nose into the water; fears to wet his feet; and turns out of the way to avoid the miry parts of a road. The period of his life extends from twenty to thirty years. Mr. Buffon says, that the she-ass exceeds the male in longevity; which he ascribes to the relaxation of her slavery, during the seasons of pregnancy. But the same observation has been made of the hare, which lives in a state of nature; and it may perhaps hold true of a variety of other animals. In the human species it has been fully evinced, that the life of males is much more frail than that of females, even in the earliest stages of it, antecedent to all hardship or excess. *

* See Dr. Price's Treatise on Reversionary Payments; and the Author's Observations on the State of Population in Manchester, and other adjacent Places; Essays Philosophical, Medical, and Experimental.

The

The skin of the afs is firm and elastic. Sieves, drums, shoes, and a sort of parchment for pocket books are made of it. The Orientals also manufacture it into what we call shagreen. It is probable, that the bones of this animal, like the hide, are of a very solid and compact texture. The ancients formed them into flutes; and they are said to have been peculiarly sonorous. Afs's milk differs essentially from that of the cow. It is neither disposed to turn sour, nor is it capable of being reduced to a curd; though, by standing, it deposits a mucilaginous part, and affords a considerable quantity of whey. Very little cream is obtained from it; and this cream is not convertible into butter. If the whey be evaporated, it yields a much larger proportion of saline and saccharine matter, than the milk of any other animal. From these qualities are derived the well-known medicinal powers of afs's milk.

PRIDE AND PEDANTRY.

JULIUS returned from Cambridge, elated with certain academical honours, which had been conferred upon him. He had anticipated, in his imagination, the joy with which he should inspire his parents; the congratulations of his friends; and the respect and deference, which would be shewn him by all his former companions. Full of such ideal importance, he received the compliments of those who came to visit him, with haughty civility, and mortifying condescension. Instead of obliging inquiries concerning their families or connections, he talked to them only of himself, or of his college acquaintance; and eagerly seized every opportunity of displaying the superiority of his knowledge, and the estimation in which he was held by his professors, and by fellow commoners of the highest rank. His vanity and ostentation soon excited universal disgust; and his pertness and passion for disputing involved

volved him in numberless quarrels. Whatever opinion was advanced, he immediately controverted it; and by puzzling his antagonist with definitions and logical distinctions, he seldom failed to obtain a victory, and to create an enemy. He had unfortunately adopted that system of sceptical philosophy, which denies existence to matter; and he strenuously maintained, that all external objects are only things perceived by sense: And what do we perceive, said he, but our own ideas and sensations? What are light and colours, heat and cold, extension and figure, but so many sensations, ideas, or mental impressions? It is impossible, even in thought, to separate these from perception; and no truth can be more self-evident, than that all the forms of body, are mere phantasms, and have their existence in the mind alone.* By the frequent and unseasonable introduction of these opinions, so contradictory to the common sense and conviction of mankind, he damped the pleasures

* See Bishop Berkely and Mr. Hume.

of social intercourse, and became burthen-
some to the whole circle of his father's
friends. It happened in the month of Ja-
nuary, that he was invited to dine, with
many other gentlemen, at the house of
Sempronius, who resided in the country.
The day was intensely cold, and the ground
was covered with snow. Julius, as he rode
along, soon entered upon his favourite to-
pic, with the companions of his visit;
and ridiculed them for shivering at what
he had proved to be only a conceit of their
own minds. Whilst he was laughing at
their folly, his horse plunged into a deep
drift, and overwhelmed himself and his
rider with snow. Julius, terrified with the
accident, called aloud for assistance; but
his fellow travellers were for some time
deaf to his entreaties. They retorted his
jokes, and would not attempt to extricate
him, till he was starved into a confession
of the *reality of cold*. The snow had pene-
trated his cloaths, and his boots were filled
with water: He therefore hastened forward
to the house of Sempronius; where having
changed his garments, and being seated at
the

the table, near a glowing fire, he soon banished all recollection of his late misfortune. The entertainment was plentiful and elegant; and the guests found their appetites sharpened by the weather, and by the ride which they had taken. Julius was exceedingly hungry, and was beginning to fall voraciously upon a slice of beef, to which he had been helped, when his servant called off his attention, by a message that he delivered to him. His face being turned aside from the table, the gentleman on his right hand conveyed away the piece of beef, and appropriated it to his own use. Julius now resumed, with eagerness, his knife and fork; but finding his plate empty, he complained, in very bitter terms, of the depredation which had been committed. The feast was suspended; and all that were present rejoiced in the disappointment of Julius. They urged to him, *that eating was an ideal pleasure, and that spirit can require no sustenance.* Sempronius, however, politely restrained the general mirth on this occasion, because it was enjoyed at the expence of an individual, who had a claim
to

to his good offices and protection ; and he sent him a fresh supply of beef. When the cravings of nature were satisfied, Julius began to feel that he was seated too near the fire : He durst not, however, express his uneasiness, lest he should draw upon himself some new mortification. But the heat at length became intolerable ; and he started up from his seat, exclaiming that he should be burnt to death. Vain, however, was the attempt to change his situation. The chair in which he had been sitting, was closely wedged by the two contiguous ones ; and he stood a laughing stock for the whole company. *Fire has no warmth in it*, said one to him : Look through the windows, said another, and the snow which you behold on the distant hills, will correct your *perception of heat*, by the contrary *perception of cold*. Julius could no longer endure the raillery, which was poured upon him. He forcibly pushed back his chair, and took his leave of the company, by assuring them, that for the future it should be his maxim to *think with the wise, and talk with the vulgar*.

Julius

Julius had acquired great credit at Cambridge by his compositions. They were elegant, animated, and judicious; and several prizes, at different times, had been adjudged to him. An oration, which he delivered the week before he left the university, had been honoured with particular applause; and on his return home, he was impatient to gratify his vanity, and to extend his reputation, by having it read to a number of his father's literary friends. A party was therefore collected; and after dinner the manuscript was produced. Julius declined the office of reader, because he had contracted a hoarseness on his journey; and a conceited young man, with great forwardness, offered his services. Whilst he was settling himself on his seat, licking his lips, adjusting his mouth, hawking, hemming, and making other ridiculous preparations for the performance, which he had undertaken, a profound silence reigned through the company; the united effect of attention and expectation. Alexis, whom Euphronius had carried with him to this entertain-

P

ment,

ment, employed the present interval in watching the countenance of Julius; and he sympathised in the anxiety, which he saw expressed in every feature of his face. The reader at length began; but his tone of voice was so shrill and dissonant, his utterance so vehement, his pronunciation so affected, his emphasis so injudicious, and his accents were so improperly placed, that good manners alone restrained the laughter of the audience. Julius was all this while upon the rack; and his arm was more than once extended, to snatch his composition from the coxcomb who delivered it. But he proceeded, with full confidence in his own elocution, uniformly overstepping, as Shakespear expresses it, the modesty of nature.

With studied improprieties of speech,
 He soars beyond the hackney critic's reach;
 To *epithets* allots emphatic state,
 Whilst *principals* ungrac'd, like lacquies wait.
 Conjunction, preposition, adverb join
 To stamp new vigour on the nervous line.
 In monosyllables his thunders roll;
 HE, SHE, IT, AND, WE, YE, THEY, fright the soul.

CHURCHILL.

When

When the oration was concluded, the gentlemen returned their thanks to the author; but the compliments which they paid him, were more expressive of politeness and civility, than of a conviction of his merit. Indeed the beauties of his composition had been converted, by bad reading, into blemishes; and the sense of it rendered obscure, and even unintelligible. Julius and his father could not conceal their vexation and disappointment; and the guests, perceiving that they laid them under a painful restraint, withdrew, as soon as decency permitted, to their respective habitations.

The poet has observed, that

Of all the conquests which vain mortals boast,
By wit, by valour, or by wisdom won,
The first and fairest in a young man's eye
Is woman's captive heart.

Julius panted for such a victory; he believed himself to be the object of the ladies' *admiration*; but was ambitious to be distinguished by their *love*. And he offer-

ed his ardent vows at the shrine of every fair damsel, with whom he conversed. Daphne, however, was the haughty maiden, whom he wished most to subdue. Against her heart he directed all the amorous artillery of ancient lore; and he wooed her, not as a Venus or Minerva, but as a divinity, who united in her single person, the graces and attributes of each nymph and goddess, in the heathen mythology. But as the ideas of beauty are varied by time, caprice, and fashion, his classical compliments were not always acceptable. Thus when he ascribed to her the coldness of Vesta, and the chastity of Diana, she hung down her head in bashful confusion: but when in the poetical language of Homer, Horace, Ovid, and Tibullus, he praised her *oxen eyes*, *busby eyebrows*, *golden tresses*, and *plump bosom*, she received with disdain the incense of flattery, which was formerly so grateful to the ladies of antiquity. For she had taken infinite pains to pluck her eyebrows, to change from red to auburne the colour of her hair, and to contract her bulk by the trammels of whalebone.

bone. Julius, in reality, was not the favourite of Daphne. Modesty, gentleness, and simplicity of manners were charms that he wanted, to render him agreeable; and her heart had been long in the possession of a youth, who undervalued a prize which he had too easily obtained. To fix her roving lover, by alarming his fears and rousing his jealousy, she listened, with apparent approbation, to the addresses of Julius; and his boasting soon ensured the success of her stratagem. As he was hastening to her house one morning, with an ode to beauty, which he had just written in imitation of Anacreon, he saw her at a distance, passing out of a private door of the church, habited in white, and accompanied by his rival, in the dress of a bridegroom. As one thunder-struck, he stood appalled and motionless, till recovered to his senses by the delivery of the following billet: "Daphne, persuaded that Julius courted himself and not her, leaves him in the full enjoyment of his mistress, who will remain with constancy the dear object of his vanity, admiration, and love."

Such were the varied mortifications which Julius suffered. By degrees, however, they produced the most salutary effects upon his mind; correcting his arrogance, humbling his pride, and teaching him the art of self-government. Experience convinced him, that learning is only respected, when it is rather concealed, than ostentatiously displayed; that superiority, when assumed, is seldom admitted, and generally rejected with scorn; and that to make others pleased with us, we must endeavour, by attention and proper deference, to render them satisfied and pleased with themselves.

V A N I T Y.

CICERO left Sicily, where he had been quæstor, full of the flattering idea, that he was the subject of general conversation in Italy; and that he should every where be honoured with marks of the highest distinction, for the wisdom and integrity which he had displayed in that arduous

duous office. He happened to pass through Puzzoli, in the season when crouds of company resorted to the celebrated baths of that place. Pray what news? said one to him. Is it long since you came from Rome? I am returning from my province, replied Cicero, with great surprise. True, observed another, from Africa! No, answered Cicero, with indignation, from Sicily. You surely know, interposed a third, that he has been quæstor at Syracuse. This was a farther instance of mortifying ignorance, for his province lay in a different part of the island: and Cicero, abashed and disgusted, turned away from the company, to avoid any more interrogations. Reflection, however, he informs us, converted this disappointment into a lesson of instruction; and he derived advantages from it, which overbalanced the loss of compliment and admiration. *

* Vid. Cic. Orat. pro Planc.

KNOWLEDGE.

ABOUT ten years since, Mr. Charles Miller, of the botanic garden at Cambridge, raised from a single grain of wheat, in a space of time not much exceeding twelve months, three pecks and three quarters of corn, or about five hundred and seventy-six thousand eight hundred and forty grains. An astonishing multiplication! produced by repeatedly dividing the stems, separating the side shoots, and transplanting both.

Not less capable of increase is every seed of knowledge, if sown in a fertile understanding, and cultivated with the same assiduity, skill, and perseverance. Demonstrate to the human mind the existence of God, and from this root all the attributes of the divinity branch forth; his unity, spirituality, eternity, immutability, omnipotence, omnipresence, wisdom, justice, and goodness: these again admit of endless subdivisions, each enlarging with our conceptions,

ceptions, and affording boundless objects of contemplation.

Philosophy, from the most common appearance in nature, the fall of bodies to the ground, rises, by a patient *analysis*, to the great law of gravitation: and having established the general principle, she extends it over the universe, explaining, by *synthesis*, not only the phænomena of this earth, but the revolutions of the whole planetary system. What a glorious harvest of science is thus opened to our view!

----- Seiz'd in thought,
On fancy's wild and roving wing I sail,
From the green borders of the peopled earth,
And the pale moon, her duteous fair attendant;
From solitary Mars; from the vast orb
Of Jupiter, whose huge gigantic bulk
Dances in ether like the lightest leaf;
To the dim verge, the suburbs of the system,
Where cheerless Saturn, 'midst his wat'ry moons,
Girt with a lucid zone, majestic sits
In gloomy grandeur; like an exil'd queen
Amongst her weeping handmaids: fearless thence
I launch into the trackless deeps of space,
Where, burning round, ten thousand suns appear,
Of elder beam; which ask no leave to shine

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Of our terrestrial star, nor borrow light
From the proud regent of our scanty day;
Sons of the morning, first-born of creation,
And only less than HIM who marks their track,
And guides their fiery wheels. Here must I stop,
Or is there aught beyond? What hand unseen
Impels me onward thro' the glowing orbs
Of habitable nature; far remote,
To the dread confines of eternal night,
To solitudes of vast unpeopled space,
The deserts of creation, wide and wild;
Where embryo systems and unkindled suns
Sleep in the womb of chaos? Fancy droops,
And thought astonish'd stops her bold career.

MRS. BARBAULD.

But if we descend from the scale of immensity, and consider the opposite extreme of nature, we shall find, that the gradations of minuteness are infinite, as those of magnitude; and that they furnish subjects of science, less sublime indeed, but equally inexhaustible. Let us contemplate, for instance, the various classes of beings, from the monstrous hippopotamos, to the smallest animalcula which the microscope has yet discovered, and we shall perceive the evidence of this truth. But

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it will appear still more striking to us, when we reflect, that life is probably extended far beyond the ken of the most piercing eye, aided by the best magnifiers : and life, by analogy, implies, that the animals are endued with limbs, which consist of muscles, bones, blood-vessels and nerves. These again have their component parts, the divisibility of which seems to admit of no limitation.

Ethics afford a spacious field for the growth and cultivation of the choicest scions of knowledge. A celebrated poet remarks, that “ the proper study of mankind is man : ” and this study originates from the smallest beginnings ; enlarges, as the faculties of the mind unfold themselves ; and comprehends, in its progress, all the powers and principles which actuate human nature, through the successive stages of existence. In the period of INFANCY, the appetites and senses are developed, exercised and strengthened ; they give information of surrounding objects ; excite attention, complacency, surprise, and admiration ;

ration ; and the notices they bring, are treasured up in the store-house of the memory. By the frequent repetition of agreeable impressions, certain objects become pleasing and familiar to the young spectator. He distinguishes his parents, brothers, and sisters ; is uneasy when they are absent, and delighted to see them again. These emotions soon constitute a moral attachment, which reciprocal endearments heighten, gratitude confirms, and habit renders indissoluble. The amusements of CHILDHOOD, and the active pursuits of YOUTH, add, every day, some new link to the great chain of social love. Connections are multiplied, common interests established, mutual dependencies created ; and the principles of sympathy, friendship, generosity, and benevolence, acquire vigour by exertion, and energy by being uncontrouled. The powers of the understanding and imagination now expand themselves ; curiosity is awakened, and directed to other objects besides those of sense ; emulation rouses ; the thirst of knowledge stimulates ; and the taste for beauty, in all her varied forms, allures

allures the mind to study and contemplation. The scenes of nature, at this period of life, are viewed with peculiar admiration and delight; and the signs of order, wisdom and goodness, which are every where discerned, elevate the ideas to the great Parent of the universe, the fountain of being, and the origin of all perfection. Devotion glows in the heart; reverence fills the thoughts; and piety exalts the soul to an intercourse with God.

Cherish, oh! generous youth, the sacred flame, thus kindled in thy breast. *It will be a light to thy feet, and a lamp to thy path*; will illuminate thy faculties; sublime thy virtues; add lustre to thy prosperity; and dispel, with cheering beams, the gloom of sorrow and adversity.

In MANHOOD, the pursuit of wealth or of honour, the duties of marriage, the cares of a family, and the diversified offices of each particular rank and station, call forth into exertion other passions, or vary
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the force and direction of those already experienced.

OLD AGE at length creeps slowly on : The generous affections abate in their vigour and warmth ; and anxiety, suspicion, fearfulness, and the love of money, by insensible degrees, too often take possession of the mind. Life increases in value, the nearer the conclusion of it approaches ; and the means of enjoyment become most prized, when the end, for which they are designed, ceases to be attainable.

Such are generally the weaknesses of declining nature ; which though wisdom condemns, she forbids us not to pity. Happy is he, who, having studied the complicated history of man, knows the subordination, and holds the balance of his several moral and intellectual powers : Who can gratify, and yet regulate his appetites ; indulge, but moderate his passions ; and setting bounds to all, maintain inviolate the supremacy of reason.

Thus

Thus it appears, that in theology, natural philosophy, and ethics, the seeds of knowledge, when cultivated with industry and judgment, yield an astonishing and inconceivable increase. The analogy may be extended to various other branches of learning; and the same important truth will be manifest in all. Thankful, devoutly thankful, should those be, to the Sovereign Dispenser of good, who are permitted to reap this glorious harvest. For if the acquisition of wealth, or the attainment of power, be justly deemed subjects of gratitude and praise, how much more so are the riches of science, and the empire over nature, which is her dowry!

He that hath treasures of his own,
May quit a cottage or a throne;
May leave the world --- to dwell alone,
Within his spacious mind.

Locke has a soul
Wide as the sea,
Calm as the night,
Bright as the day;
There may his vast ideas play,
Nor feel a thought confin'd.

WATTS.

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The exercise and improvement of the intellectual powers, will probably constitute no inconsiderable part of the employment and felicity of man, in a future life : And the present state may be regarded, as probationary of the understanding, as well as of the heart. Different circumstances call forth into action different virtues and different talents ; and the perfection of the human character appears to consist in the number and energy of both, which are found united in it. A variety in the pursuits of knowledge, should therefore seem to be most conducive to the growth and vigour of our several faculties. For the activity of the mind, like that of the body, is increased by multiplying and diversifying its exercises. The brawny arms of the blacksmith, and the strong back of the porter, are produced by the long-continued exertion of particular muscles ; but such partial strength is not to be compared with the agility we see displayed by those, who have almost every moving fibre at command.

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By an unwearied application to one branch of learning, a man may perhaps become a proficient in it. But the less confined his views are, the more easy and secure will be the attainment; because the sciences, whilst they invigorate the understanding, elucidate each other. It is a fact, I believe, not to be controverted, that the most distinguished physicians, philosophers, and metaphysicians, in ancient as well as modern times, have been persons of general erudition. The names of Hippocrates, Aristotle, Cicero, Pliny, Bacon, Boyle, Locke, Newton, Hoffman, Haller, and Priestley, authenticate the remark, and encourage our imitation.

I cannot conclude, without noticing the illiberal censures we are apt to pass on those pursuits of knowledge, which do not seem immediately subservient to the benefit of mankind. There are duties which we owe to ourselves, as well as to society; and he is usefully and honourably employed, whatever be his study, who is exalting the powers of his own mind, and

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qualifying himself, as a rational being, for the enjoyments of immortality. We should remember also, that active talents, however acquired, are capable, at the will of the possessor, of being applied to the most important purposes of life. The profound mathematician, who has learned the habits of industry and accuracy, can descend from the investigation of the beauty of ideas, and the harmony of proportions, to improve the structure of a machine, ascertain the variations of the needle, or calculate a nautical almanack. The astronomer, antiquary, and critic, may unite their labours to fix the doubtful dates of history, by establishing a just chronology; or to clear the obscurities, and to confirm the evidence of the sacred scriptures. And the naturalist may drop the chace of butterflies, and the collection of insects, to exercise, in his country's service, the knowledge which he has attained of their species, habitudes, and properties. Not long since, a kind of worms burrowed in the timber, used for ship-building, in the royal dock-yards of Sweden; and became every

every year more numerous and destructive. The king sent the celebrated Linnæus from Stockholm, to inquire into the cause, and to discover a remedy for this growing evil. He found, that the worm was produced from a small egg, deposited by a fly or beetle, in the little roughnesses on the surface of the wood; from whence the worm, as soon as it was hatched, began to eat into the substance of the timber; and after some time came out again a fly of the parent kind, leaving behind its little eggs. Linnæus knew that the month of May was the only season, in which the fly laid these eggs; and he directed all the green timber to be thrown into the sea, before this season commenced, and to be kept under water till the end of it. The flies being thus deprived of their usual nests, could not increase; and the species, in a short time, was either destroyed, or obliged to migrate to some other part of the country. *

* See Franklin's Observations and Experiments.

Nor are these observations to be confined to scientific pursuits; for they hold equally true of skill in the mechanic arts. I have been informed that many of the workmen, who invented and executed the curious baubles in Mr. Cox's museum, are now employed, to the greatest advantage, in constructing vast engines for the collieries at Whitehaven.

COWARDICE AND INJUSTICE;
COURAGE AND GENEROSITY.

A LITTLE boy was amusing himself with a top, which he whipped with great expertness, on the flags in one of the streets of Manchester. An older and more lusty boy, happening to pass that way, snatched up the top, and would have escaped with it, if the proprietor had not laid hold of his coat, and prevented his flight. Remonstrances, however, were vain; and when the little boy offered to wrest the top out of his hand, with more spirit than strength, he received so many blows from the plunderer, that he was obliged to desist. Jacobus

cobus was returning from school, when he saw the combatants at a distance; and he hastened to them, that he might put an end to a contest so unequal. But before he arrived, the senior boy, conscious of his cowardice and injustice, and fearing to engage with one who was his match, threw down the top, and ran away with great precipitation. Jacobus related this little incident to his father; and informed him, that the boy, whom he had put to flight, was a terror to all others, inferior to himself in size and strength. Euphronius listened to his son with pleasure; and explained to him the nature of property, and the baseness of depriving another of his right, either by fraud or violence. He then repeated the following story, to display the union of courage with generosity; and to shew, that it is even below brutality to attack without being provoked, or to take undue advantage of the feebleness of an adversary.

“ I remember a certain person inhumanly cast a poor little dog into the den

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“ of a lion, in full assurance of seeing
“ him immediately devoured: But, con-
“ trary to his expectations, the noble ani-
“ mal not only spared the victim, but soon
“ honoured him with particular affection.
“ He regarded the dog, as an unfortunate
“ fellow-prisoner, which, on his part, from
“ motives of gratitude, was constantly
“ fawning about his generous lord. They
“ long lived together in uninterrupted
“ peace and friendship; one watched,
“ whilst the other slept. First the lion fed,
“ and then his humble companion. In a
“ word, the magnanimity of the one, and
“ the gratitude of the other, had united
“ them in the closest manner: But a care-
“ less servant, forgetting that other crea-
“ tures required food as well as himself,
“ left the two friends twenty-four hours
“ without victuals. At last, recollecting
“ his charge, he brought them their usual
“ provision; when the dog eagerly caught
“ at the first morsel. But it was at the
“ expence of his life: For the hungry lion
“ instantly seized his poor companion, and
“ crushed him to death. The perpetra-
tion

“tion of this horrid deed, was instantly
“succeeded by a severe and painful re-
“pentance. The lion’s dejection daily in-
“creased. He refused his food, with he-
“roic obstinacy, and voluntarily famished
“himself to death.” *

A C O N V E R S A T I O N.

Honour and shame from no condition rise.

P O P E.

SACCHARISSA was about fifteen years of age. Nature had given her a high spirit, and education had fostered it into pride and haughtiness. This temper was displayed in every little competition which she had with her companions. She could not brook the least opposition from those whom she regarded as her inferiors; and if they did not instantly submit to her inclination, she assumed all her airs of dignity, and treated them with the most su-

* See Count Tessin’s Letters to the Prince Royal of Sweden, Vol. I. p. 194.

percilious contempt. She domineered over her father's servants; always commanding their good offices with the voice of authority, and disdaining the gentler language of request. Euphronius was walking with her yesterday, when the gardener brought her a nosegay, which she had ordered him to collect. You blockhead! she cried, as he delivered it to her; what strange flowers have you chosen, and how awkwardly have you put them together! Blame not the man with so much harshness, said Euphronius, because his taste is different from yours! He meant to please you; and his good intention merits your thanks, and not your censure. Thanks! replied Saccharissa, scornfully. He is paid for his services, and it is his duty to perform them. And if he do perform them, he acquits himself of his duty, returned Euphronius. The obligation is fulfilled on his side; and you have no more right to upbraid him for executing your orders according to his best ability, than he has to claim from your father more wages than were covenanted to be given him. But he is a poor dependant,

dependant, said Saccharissa, and earns a livelihood by his daily labour. That livelihood, answered Euphronius, is the just price of his labour; and if he receive nothing farther from your hands, the account is balanced between you. But a generous person compassionates the lot of those, who are necessitated to toil for his benefit or gratification. He lightens their burthens; treats them with kindness and affection; studies to promote their interest and happiness; and as much as possible conceals from them their servitude, and his superiority. The distinctions of rank and fortune he regards as accidental; and though the circumstances of life require that there should be *bewers of wood, and drawers of water*, yet he forgets not that mankind are by nature equal; all being the offspring of God, the subjects of his moral government, and joint heirs of immortality. A conduct directed by such principles, gives a master claims which no money can purchase, no labour can repay. His affection can only be compensated by love; his kindness,

kindness, by gratitude; and his cordiality, by the service of the heart.

Saccharissa heard these remonstrances with astonishment; and was shocked at the idea of being degraded to an equality with her father's domestics. Euphronius perceived the emotions of her mind; and thus continued the conversation. In the form and structure of their bodies, you must acknowledge that they bear a perfect resemblance to you. Perhaps you will confess also, that they excel you in health, strength, and agility. They can endure the heats of summer, and the rigours of winter; the cravings of hunger, and the fatigues of labour; whilst you shiver with the summer's breeze, obey every call of appetite, and are incapable of toil or hardship. Thus your more elevated station increases your wants, and lessens your personal abilities to supply them: And you are a *dependant* on the industry and skill of thousands, for your food, raiment, and habitation. Saccharissa startled at the word *dependant*; and urged Euphronius to explain

plain his meaning. Remember then, said he, that if I mortify your pride, it is in compliance with your own request. You are no stranger to the composition of bread; but it is probable that you never considered how much art and labour are necessary to furnish you with this plain and common article of diet. The farmer and his hinds sow the grain; reap it when ripe; gather it into the barn; thrash it; and separate the chaff from the wheat. These operations require the plough, the harrow, the sickle, the cart, the flail, and the winnower; instruments which give employment to numberless hands, in the workmanship or materials of them. Take the plough for an example. It consists of iron and wood. Iron is dug out of the bowels of the earth, and perhaps transported to us from Sweden or America. The ore of it is to be calcined, fused, cast, and wrought into bars, before the metal is fitted for the artist, who is to fashion it. Such processes cannot be carried on without furnaces, bellows, charcoal, and a variety of tools and conveniences. These again admit of further subdivision;

division; and you see miners, shipwrights, failors, smelters, coakers, masons, blacksmiths, &c. &c. unite their labours to complete the ploughshare.

The other part of the plough is generally made of the wood of the ash and of the oak; and employs the planter, feller, sawyer, and carpenter, besides all the artificers who furnish them with their several implements. When the wheat is separated from the chaff, it is put into sacks, and sent to the mill. The sacks are manufactured of hemp, which passes through a multiplicity of hands, before it reaches the weaver; whose loom, shuttle, and reed, are again the productions of a variety of artists. The same observation is applicable to the mill; the machinery of which consists of so many parts, that it would be tedious to attempt the enumeration of them.

The flour being thus provided, at the expence of so much time, skill and industry, it must be mixed with water, yeast,
and

and falt, and then baked in the oven. Yeast prefupposes fermentation, and all the antecedents neceffary to effect it. Salt is either obtained from fea-water, or fprings of brine; or it is found in a cryftalline form in the bowels of the earth. You have been a witnefs, at Northwich, to the many operations which it undergoes; and to the number of men who are occupied in the preparation of it. The baker muft be furnifhed with a fhovel, with faggots, and with an oven; and each of thefe afford employment to different fpecies of art and induftry.

Euphronius paused here, and obferved with pleafure, that Sacchariffa appeared to be impreffed by what he had delivered. You are fenfible, I hope, continued he, of the obligations which you owe to thoufands, for every morfel of bread that you eat. Extend your reflections farther, and confider, in the fame manner, the other articles of your food, the conveniences of your dwelling, and all the various parts of your drefs; and you will find that the labour

bour bestowed upon you, exceeds all computation. *

You have exalted me, in my own estimation, said Saccharissa jocularly, by shewing that such multitudes are employed in my service. And your lesson, so far from teaching humility, seems rather to justify what you term pride.

Euphronius replied, that this was a strange perversion of his argument: for if a dependence on the labour and good offices of others be a real exaltation, we have most reason for pride in childhood, sickness, or in a state of idiocy. Under such circumstances, we receive the highest benefit from the community, without *degrading* ourselves by any personal services in return. Besides, in the present improved state of social life, the lowest mechanic, as well as the richest citizen, may boast that

* A pin, trifling as the value of it may be deemed, generally passes through eighteen hands before it is completed. See Smith on the Causes of the Wealth of Nations.

thousands of his fellow-creatures are employed for him; and that the accommodations of his humble cottage have cost more toil and industry, than the palaces of many a monarch on the coast of Africa.

The estate of your father, Saccharissa, was honourably acquired by your ancestor, Lyfander. Your subsistence and enjoyments, therefore, are the price of his labour. But the subsistence and enjoyments of your gardener are the price of his own. With skill, and diligence, he cultivates the soil, and raises the fruits of the earth. You purchase them with the earnings of your grandfire; and consume them in sloth and dissipation. Compare his condition with yours, in this point of light, and then determine which is most respectable!

Such reflections were strange and novel to Saccharissa. She continued musing for some time; but, at length, renewed the conversation, by asking whether she might not reasonably pride herself on the superiority over others in knowledge and power,
which

which education, rank, and fortune had given her?

Knowledge, replied Euphronius, is intrinsically valuable, as it elevates the mind, and qualifies us for higher degrees of felicity, both in the present, and in a future life. But with respect to others, it affords no claim of distinction, unless it be applied to their emolument. *Power*, abstractedly considered, is of little estimation; and may either dignify or degrade the possessor. If you wish to derive honour from it, be careful to render it subservient to the happiness of all around you; and enjoy with gratitude, not with affected superiority, the exalted privilege of doing good. Has your mind been cultivated by a liberal education? Be thankful to God, and to your parents; but remember, with humility, how far your ignorance exceeds your knowledge.

It is not consistent with wisdom either to over-rate our own attainments, or to undervalue those of others. The gardener,
whom

whom you just now treated with such contempt, is a man of science, though unacquainted with any branch of the *belles lettres*. He is versed in the nature of soils, the variety of seeds, the habitudes of plants, the culture of trees, the multiplication of flowers, and in all that relates to the curious and important system of vegetable life. The acquisition and daily application of this useful knowledge, exercises and invigorates the powers of his understanding; and he learns to compare, to discriminate, to reason, and to judge with no less accuracy than the logician, the statesman, the divine, or the philosopher. Euphronius was proceeding to extend the observation to mechanics and artists; but he was interrupted by a little incident, not worth relating, which put an end to the conversation.

IRASCIBILITY AND FALSE HONOUR.

Two cocks, who were traversing their respective dunghills, with all the pride of conscious dignity, happened to crow

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very loudly at the same time. Each heard with indignation the voice of the other, because each deemed it an insult and a *challenge*; and honour required of both, that an affront so gross should be revenged. They descended from their dunghills, and with majestic steps and bristling plumage met together. The engagement soon began, the match was equal, and it was uncertain to which side victory inclined. A game cock, cooped in a pen, beheld the combatants, with an ardent desire to share the glories of the field. By accident, the door of his pen had been left unfastened; he pushed it open, and ran eagerly to mingle in the battle. Being much superior to the dunghill cocks, in agility and strength, he quickly routed and put them both to flight: And he exulted in the mighty atchievement, by crowing, strutting, and clapping his wings. The strength and courage, however, derived from the infamous arts of feeding, are but of short duration. In a few hours, he was observed to droop; and his antagonists, now returning to the attack, found him feeble, pusillanimous,

lanimous, and so easy a conquest, that he fell on the first onset.

In the dunghill cocks you may view the picture of those, who stile themselves *men of honour*; and the game cock will remind you of many a rakish youth, who, inflamed with wine, issues from the tavern, to engage in the first brawl he meets with. His strength and courage are but the transient effects of liquor; and being soon exhausted, he is made to feel severely the folly and rashness of his conduct.

I have heard it suggested, that valour depends entirely on the state of the bodily organs; * and that a coward may be dieted into a hero, and a hero into a coward. Though this opinion seems to be chimerical, yet it must be acknowledged, that the effects of regimen are very astonish-

* Pusillanimity is a characteristic of the inhabitants of the East Indies; and it is said, that they generally take opium before any arduous and dangerous enterprise, to give them vigour and courage.

ing. Dry stimulating food, and evacuations, diminish the weight of the body, by wasting the fat, and lessening the liver; and they increase the weight of the heart, by augmenting the quantity and motion of the blood.

A game cock, in ten days, is brought to his athletic state, and prepared for fighting. If the food, evacuations, and exercise be continued longer, the strength, courage, and activity of the cock will be impaired; owing, perhaps, to the loss of weight falling at last on the heart, blood, and muscles.*

It is known from experience, that a cock does not remain in his athletic state above twenty-four hours; and that he changes very much for the worse in twelve hours. When he is in the highest vigour, his head is of a glowing red colour; his neck large; and his thigh thick, and firm. The succeeding day, his complexion is less glowing, his neck thinner, and his thigh

* See Dr. Robinson on the Food and Discharges of the Body.

softer;

softer; and the third day, his thigh will be very soft and flaccid. Four game cocks, reduced to their athletic weights, were killed, and found to be very full of blood, with large hearts, large muscles, and no fat.

THE TIGER AND THE ELEPHANT.

TRUE COURAGE EXERTED IN REPELLING, NOT IN
OFFERING INJURIES.

IN one of the deserts of Africa, a tiger of uncommon size, agility, and fierceness, committed the most dreadful ravages. He attacked every animal he met with, and was never satiated with blood and slaughter. Resistance served only to increase his ferocity; and passive timidity, to multiply his victims. When the forest afforded him no prey, he lurked near a fountain of water; and seized, in quick succession, and with indiscriminate cruelty, the various beasts that came to drink. It happened that an elephant stopped to quench his thirst at the stream, whilst

the tiger lay concealed in the adjoining thicket.

The sight of a creature so stupendous, rather incited than restrained his rapacity. He compared his own agility with the unweildy bulk of the elephant; and trusting that he should find him as unfit to fight, as to fly, he bounded towards him, and snatched, with open jaws, at his proboscis. The elephant instantly contracted it, with great presence of mind; and receiving the furious beast on his tusks, tossed him up a considerable height into the air. Stunned with his fall, the tiger lay motionless some time; and the generous elephant, disdaining revenge, left him to recover from his bruises. When the tiger came to himself (like the aggressor in every quarrel) he was enraged at the repulse; and pursuing his injured and peaceable adversary, he again assailed him, with redoubled violence. The resentment of the elephant was now roused: he wounded the tiger with his tusks, and then beat him to death with his trunk.

Does

Does the ferocity of the tiger merit the honourable appellation of courage? Or will you not rather apply that epithet to the calm intrepidity of the inoffensive elephant? The moral distinction is of considerable importance; and if it be clearly understood, you will detest the brutal character of an Achilles, whether you meet with it in the page of history, or in the transactions of life.

*Impiger, iracundus, inexorabilis, acer;
Jura neget sibi nata, nihil non arroget armis.**

THE PARASITE PLANT.

THERE is a plant in the West Indies, called the *caraguata*, which clings round the tree that is nearest to its root, and soon gains the ascendant, covers the branches with a foreign verdure, robs them of nourishment, and at last destroys its supporter.

* Hor. de Art. Poet. V. 121.

The distinguishing characters of the *caraguata* are not confined to the vegetable kingdom, nor peculiar to any climate. They are found in the human species, and may be observed in every country. The monarch, who exalts his own power, by the debasement of the people from whom it is derived; the statesman, who builds his greatness on the ruin of his country; and the profligate youth, whose extravagance reduces to penury a too indulgent father; all belong to the class of the *caraguata*.

I M M O R T A L I T Y.

EUPHRONIUS was sometimes visited, at Hart-Hill, by his friend Hiero; the chearful, the pious, and the benevolent Hiero; whose life was almost equally divided between the study of knowledge, the exercises of virtue, and the enjoyments of devout contemplation. One evening he retired from the table at an early hour; and Julius, who happened to be present, and to be looking through the window, saw

saw him soon afterwards, open a little gate, at the end of the garden, and direct his course towards a sequestered path, which he loved to frequent. Curiosity incited him to follow the pious philosopher; and, unperceived by Hiero, he placed himself behind the stump of a tree, sufficiently near, to mark his words and gestures. For Hiero was accustomed to *think aloud* in his solitary walks, and was now repeating the following lines.

At this still hour the self-collected soul
Turns inward, and beholds a stranger there
Of high descent, and more than mortal rank;
An embryo God; a spark of fire divine,
Which must burn on for ages, when the sun
(Fair transitory creature of a day!)
Has clos'd his golden eye, and wrapt in shades
Forgets his wonted journey thro' the east. *

Here he paused; and remained some time buried in profound reflection. Then rising with emotion from his seat, Forgive, he cried, oh! gracious Heaven, the impious fear, which frailty hath suggested to my

* Mrs. Barbauld's Poems.

mind. Reason disclaims the gloomy terrors of annihilation, and bids aspiring hope direct her views to immortality. The solemn silence which reigns around me, and which fancy painted as the image of *death*, is but the *sleep* of animated nature. Soon the chearing beams of light will burst, with resplendent glory, from the east; and the dawning day will awaken the creatures of God, to action and enjoyment. But the inferior ranks of beings, seem to be incapable of those progressive improvements, which characterise the human kind. Beasts, birds, and insects fill their respective spheres, with unvaried equality; and generation succeeds to generation, without the advancement of a single species in the scale of excellence.

The short period of their lives appears adequate to the perfection, which they are qualified to attain; and the Sovereign of the universe hath proclaimed to them his law, *Hitherto shall ye go, and no farther*. But man is never stationary, never satisfied with the acquisitions which he makes.

The

The deepest draughts of knowledge serve only to increase his thirst; exaltation in virtue but inflames his ambition; and his soaring spirit urges onward; ever approaching to, yet ever infinitely distant from the standard of perfection.

Hiero again paused; and viewing with earnest attention the spangled concave of heaven, he thus addressed himself to the stars, at the same time pursuing his walk.

Ye citadels of light,
Perhaps my future home, from whence the soul,
Revolving periods past, may oft look back,
With recollected tenderness, on all
The various busy scenes she left below,
Its deep-laid projects and its strange events,
As on some fond and doting tale that sooth'd
Her infant hours. *

He was now almost out of hearing, and Julius left his covert to follow him. But finding it impossible to conceal himself, he accosted the philosopher, and honestly confessed that he had been listening to his soliloquy. He apologised for the intrusion;

* Mrs. Barbauld's Poems.

and intreated Hiero to pursue his meditations, without regard to his presence. Happy shall I think myself, continued he, if you can convince me of my *title* to immortality.

Have you discovered any *flaw* in your *title*, replied Hiero, with his usual complacency, that you thus express yourself with doubt concerning so invaluable a reversion? No *evidence*, that I am acquainted with, has yet been adduced by the most subtle sceptic against a future state. So that the probability of it is, at the first view, equal to its improbability. And if only a single argument can be advanced in favour of it, the scale on that side will instantly preponderate. Your ignorance of the mode of existence in another world, and of the transition by death, from this life to the next, can have no weight in the balance. For ignorance is neither a foundation of faith, nor of incredulity; and if we reason from it, we are sure to be involved in error. Shew an acorn to a Hottentot, or wild Arab, who has never travelled

travelled beyond his own sandy deserts ; and inform him that it will become a lofty tree, with spreading branches : the account will seem marvellous to his untutored mind ; and he may suspend his belief of it, but cannot reject it as a falshood.

The condition of a child before its birth, bears very little analogy to the state of man in his maturity : and if you can suppose a person to be ignorant that the one is preparatory to the other, such ignorance would be no authority for the denial of the fact.

But there are many positive arguments, on which we may justly ground our conviction of a future life. The ardent desire and expectation of it, and the dread of annihilation, which are common to all mankind, may surely be regarded as presumptions in favour of immortality. Desire, whether we judge from analogy, or from the moral attributes of God, seems to imply the reality of its object ; and the belief of this reality, which has prevailed in almost every age, and nation, must either have arisen
from

from some divine revelation, or from its consonancy to the universal principles of human reason.*

Conscience also, by suggesting the idea of a future and solemn tribunal, confirms the expectation of another life. The rewards of virtue, and the punishments of vice, have generally their commencement here; but we look to the world that is to come, for their completion.

Merit and demerit, however, do not always meet with proportionate rewards, or punishments, in the present state. Suf-

* M. Michaelis, in his learned Dissertation on the Reciprocal Influence of Language and Opinions, hath observed, that the Greeks made use of the same word (*ψύχη*, 1. *papilio*, 2. *anima*) for the *soul*, which in its primary signification expresses a *butterfly*. For a butterfly is only a caterpillar, that changes its form without dying; and bears therein a similitude to the soul, which continues to exist in its new state, after the dissolution of the body. It was for this reason that the Greeks first represented the soul hieroglyphically, under the form of a butterfly; and afterwards proceeded to give it the very name of that insect.

fering

fering virtue, and triumphant vice, are irregularities, which we daily observe in the dispensations of Providence ; and they evidently point out an hereafter, when the Deity will vindicate the wisdom, benevolence, and equity of his administration.

It appears to be an inconsistency, that death should be the final event of life ; and that the period of existence should be closed with suffering. Pain is often subservient to pleasure ; and the evils which we undergo, for the most part, contribute to our improvement and perfection. Shall the last pang, therefore, that we experience, and the greatest in our apprehensions, prove the eternal extinction of our being ? Rather, Julius, let us suppose that our passage into another world, resembles our birth into this ; that both are necessarily attended with some degree of pain ; and that the maturity of the human, is but the infancy of the heavenly life.

I would banish all *supposition*, however probable, said Julius ; and acknowledge
the

the validity of no arguments short of *demonstration*.

Banish then your pretensions to philosophy, replied Hiero, and avow a general scepticism! For how few are the truths which admit of *demonstration*? Probability is almost the universal foundation of our reasoning; and the wisest men are governed by it, both in their speculations, and in the most interesting transactions of life. The nature and force of evidence necessarily vary with its objects; and whatever be our inquiries or pursuits, we can expect only that kind and degree of it, which they are capable of affording. But in physical researches, we hesitate not to yield our assent to a theory, that solves the phænomena which it professes to explain: And assent is heightened into conviction, when it appears that numerous facts confirm, and no one opposes it. But in what does the *theory of a future state* differ from that of magnetism or of gravitation, except in its transcendent importance to mankind?

Julius

Julius made no reply. The night was far advanced; and Hiero, impatient to enjoy in solitude his own reflections, hastened back to his apartment at Hart-Hill.

THE TAME GEESE AND WILD GEESE.

Two geese strayed from a farm yard, in the fens of Lincolnshire, and swam down a canal to a large morass, which afforded them an extensive range and plenty of food. A flock of wild geese frequently resorted to this morass; and though at first they were shy, and would not suffer the tame ones to join them, by degrees they became well acquainted, and associated freely together. One evening their cackling reached the ears of a fox, that was prowling at no great distance from the morass. The artful plunderer directed his course through a wood on the borders of it, and was within a few yards of his prey, before any of the geese perceived him. But the alarm was given,
S just

just as he was springing upon them; and the whole flock instantly ascended into the air, with loud and dissonant cries. The wild geese winged their flight into the higher regions, and were seen no more; but the two tame ones, unused to soar, and habituated to receive protection without any exertion of their own powers, soon dropped down, and became successively the victims of the fox.

The faculties of every animal are impaired by disuse, and strengthened by exercise. And in man, the energy and versatility of the mind depend upon action, no less than the vigour and agility of the body.

BEAUTY AND DEFORMITY.

A YOUTH, who lived in the country, and who had not acquired, either by reading or conversation, any knowledge of the animals which inhabit foreign regions, came to Manchester, to see an exhibition of
of

of wild beasts. The size and figure of the elephant struck him with awe; and he viewed the rhinoceros with astonishment. But his attention was soon withdrawn from these animals, and directed to another, of the most elegant and beautiful form; and he stood contemplating, with silent admiration, the glossy smoothness of his hair; the blackness and regularity of the streaks with which he was marked; the symmetry of his limbs; and above all, the placid sweetness of his countenance. What is the name of this lovely animal, said he to the keeper, which you have placed near one of the ugliest beasts in your collection, as if you meant to contrast beauty with deformity? Beware, young man, replied the intelligent keeper, of being so easily captivated with external appearance. The animal, which you admire, is called a tiger; and notwithstanding the meekness of his looks, he is fierce and savage beyond description. I can neither terrify him by correction, nor tame him by indulgence. But the other beast, which you despise, is in the highest degree docile; affectionate, and useful. For the

S 2

benefit

benefit of man, he traverses the sandy deserts of Arabia, where drink and pasture are seldom to be found; and will continue six or seven days without sustenance, yet still patient of labour. His hair is manufactured into cloathing; his flesh is deemed wholesome nourishment; and the milk of the female is much valued by the Arabs. The camel, therefore, for such is the name given to this animal, is more worthy of your admiration than the tiger; notwithstanding the inelegance of his make, and the two bunches upon his back. For mere external beauty is of little estimation; and deformity, when associated with amiable dispositions and useful qualities, does not preclude our respect and approbation.

PHILOSOPHICAL ATTENTION AND
SAGACITY.

AN attentive and inquisitive mind often derives very important instruction from appearances and events, which the generality of mankind regard as trivial and insignificant.

insignificant. Permit me, Alexis, to offer to you a few examples of the truth of this observation. You have frequently remarked, and perhaps admired the volubility and lustre of the globules of rain, that lie upon the leaves of colewort, and of other vegetables; but I dare say, you have never taken the trouble of inspecting them narrowly. Mr. Melville, a young philosopher of uncommon genius, was struck with the phænomenon, and applied his attention to the investigation of it. He discovered that the lustre of the drop is owing to a copious reflection of light, from the flattened part of its surface, contiguous to the plant; and that when the drop rolls over a part, which has been wetted, it instantly loses all its brightness, the green leaf being seen through it. From these two observations he concludes, that the drop does not really *touch* the plant, whilst it retains a mercurial appearance, but is suspended by the force of a repulsive power. For there could not be any copious reflection of white light, from its under surface, unless there was a real interval between it and the

plant. And if no contact be supposed, it is easy to account for the wonderful volubility of the drop, and why no traces of moisture are left wherever it rolls.

From this reasoning we may conclude, that when a polished needle is made to swim on water, it does not touch the water, but forms around it, by a repulsive power, a bed, whose concavity is much larger than the bulk of the needle. And this affords a much better explanation of the fact, than the common one, deduced from the tenacity of the water. For the needle may be well conceived to swim upon a fluid lighter than itself, since the quantity of water thus displaced, by repulsion, must be equal to the weight of it. And this instance leads us to a just and necessary correction of the hydrostatical law, *that the whole swimming body is equal in weight to a quantity of the fluid, whose bulk is equal to that of the part immersed.* For it should be expressed, *that the weight of the swimming body is equal to that of the weight of the quantity of fluid displaced by it.*

A very

A very ingenious friend of mine, during his residence at the university, undertook a course of experiments, to ascertain the heat or cold produced by the solution of certain substances in spirit of wine. Whenever he withdrew the thermometer from the spirit, and suspended it in the air, he uniformly observed, that the mercury sunk two or three degrees, although the spirit of wine, in which the instrument had been immersed, was even colder than the surrounding atmosphere. This fact he communicated to the professor of chemistry; who immediately suspected, that *fluids by evaporation generate cold*; an hypothesis, which he afterwards verified by a variety of beautiful, and decisive trials.

When Sir John Pringle and Dr. Franklin were travelling together in Holland, they remarked, that the *track-schuyt*, or barge, in one of the stages, moved slower than usual, and inquired the reason of it. The boatman informed them, that it had been a dry season, and that the water was low in the canal. He was asked, if the

water was so low that the boat touched the muddy bottom of the canal? to which he answered in the negative; adding, however, that the difference in the quantity of water, was sufficient to render the draught more difficult to the horse. The travellers, at first, were at a loss to conceive, how the depth of the water could affect the motion of the boat, provided that it swam clear of the bottom. But Dr. Franklin, having satisfied himself of the truth of the boatman's observation, began to consider it attentively; and endeavoured to account for it in the following manner. The barge, in proceeding along the canal, must regularly displace a body of water, equal in bulk to the space which she occupies; and the water so removed must pass underneath, and on each side of her. Hence if the passage, under her bottom, be straitened by the shallows, more of the water must pass by her sides, and with greater velocity, which will retard her course, because she moves the contrary way. The water, also, becoming lower behind than before the boat, she will be pressed back by the weight of its difference

difference in height; and her passage will be obstructed, by having that weight constantly to overcome.

However satisfactory this reasoning might appear to be, Dr. Franklin determined to ascertain the truth of it by experiment; deeming the subject of considerable importance to the inhabitants of a country, in which so many projects for navigable canals have been adopted. And he concludes, from many well-concerted trials, the relation of which would now be tedious to you, that if four men or horses be required to draw a boat, in *deep water*, four leagues in four hours; five will be necessary to draw the boat, the same distance in the same time, in *shallow water*.

I shall give you one instance more of the advantages of sagacious attention, which may, perhaps, be more amusing to you, than those which I have recited.

A playful boy, whose business it was to open and close alternately, the communication

cation between the boiler and the cylinder of a fire engine, perceived that this trouble might readily be saved. Whenever, therefore, he wished to be at liberty to divert himself with his companions, he tied a string from the handle of the valve, which formed the communication, to another part of the machine that was in motion; and the valve then performed its office without assistance. The boy's idleness being remarked, his contrivance soon became known, and the improvement is now adopted in every fire engine.

T H E J O L L Y F E L L O W.

RODERIC was a young man who had neglected the cultivation of his understanding, and had made an early sacrifice of knowledge to merriment. He could sing a jovial song, and tell a story admirably; for he despised truth, when it interfered with the embellishments of humour. His society was courted by the gay and the dissipated; and whenever he exerted his

his talents, he set the *table in a roar*. But Roderic was subject to sudden revolutions of mind. At a convivial meeting, one day, he had been more than usually lively and facetious. The Champagne went briskly round; and bottle after bottle, in quick succession, was emptied and cast aside. All at once he became pensive; his countenance fell; his eyes were fixed; and he seemed lost in meditation. The company rallied him, and demanded the cause of such an unexpected transition from jollity to gloom. Certain strange ideas, said he, have obtruded themselves upon me; and I am shocked to perceive how exactly I resemble the bottle of Champagne that is before us. The answer was a mystery. After a short pause, he unravelled it. Like this bottle, continued he, I am only sparkling and frothy; the source of exhilaration, but not of satisfaction. Sickness or misfortune, the storms of life, may sour my wit, or flatten my spirits; time will inevitably exhaust them; and I shall then be put away with contempt, as an empty vessel of no intrinsic value.

THE

THE DUNGHILL COCK.

OBSERVE that cock! said the wealthy and plodding Apicius. He has found a way into my granary; and though he stands upon a large heap of corn, where he may gratify all his wants without pains or trouble, yet he *scrapes* with as much eagerness as if he were earning his scanty pittance on the dunghill. And is not his master, answered I, daily chargeable with the like folly, though he boasts of reason, and ridicules the undistinguishing operations of instinct? Providence has furnished him with abundance, but he toils with anxiety for more. He impatiently searches for new treasures, whilst he should be enjoying those which he possesses: And in the midst of affluence he suffers the evils of penury.

PERSECUTION,

PERSECUTION, AN ANCIENT FRAGMENT.

ARAM was sitting at the door of his tent, under the shade of his fig-tree; when it came to pass that a man, stricken with years, bearing his staff in his hand, journeyed that way. And it was noon day. And Aram said unto the stranger, Pass not by, I pray thee, but come in, and wash thy feet, and tarry here until the evening; for thou art stricken with years, and the heat overcometh thee. And the stranger left his staff at the door, and entered into the tent of Aram. And he rested himself; and Aram set before him bread, and cakes of fine meal baked upon the hearth. And Aram blessed the bread, calling upon the name of the Lord. But the stranger did eat, and refused to pray unto the Most High; saying, Thy Lord is not the God of my fathers; why therefore should I present my vows unto him? And Aram's wrath was kindled; and he called his servants; and they beat the stranger, and drove

drove him into the wilderness. Now in the evening, Aram lifted up his voice unto the Lord, and prayed unto him; and the Lord said, Aram, where is the stranger that sojourned this day with thee? And Aram answered and said, Behold, O Lord! he ate of thy bread, and would not offer unto thee his prayers and thanksgivings. Therefore did I chastise him, and drive him from before me into the wilderness. And the Lord said unto Aram, Who hath made thee a judge between me and him? Have not I borne with thine iniquities, and winked at thy backslidings; and shalt thou be severe with thy brother, to mark his errors, and to punish his perverseness? Arise and follow the stranger; and carry with thee oil and wine, and anoint his bruises, and speak kindly unto him. For I, the Lord thy God, am a jealous God, and judgment belongeth only unto me. Vain is thine oblation of thanksgiving, without a lowly heart. As a bulrush thou mayest bow down thine head, and lift up thy voice like a trumpet; but thou obeyest not the ordinance of thy God, if thy worship
be

be for strife and debate. Behold the sacrifice that I have chosen, is it not to undo the heavy burdens; to let the oppressed go free; and to break every yoke? To deal thy bread to the hungry; and to bring the poor, that are cast out, to thy house? And Aram trembled before the presence of God. And he arose, and put on sackcloth and ashes; and went out into the wilderness, to do as the Lord had commanded him. *

TRUTH NEVER IMPRESSES THE MIND
MORE FORCIBLY, THAN WHEN
SUGGESTED BY A JUST AND
STRIKING ANALOGY.

WHEN Charles the V. had resigned the sceptre of Spain, and the imperial crown of Germany, he retired to the monastery of St. Justus, near the city of Placentia, in Estremadura. It was feat-

* This parable is an imitation of one composed by Dr. Franklin; if that may be called an imitation which was written without a sight, and from a very imperfect account of the original. Mr. Doddsley has inserted the present piece in the Annual Register for 1777; but it has here undergone some alterations.

ed in a vale, of no great extent, watered by a small brook, and surrounded by rising grounds, covered with lofty trees. From the nature of the soil, as well as the temperature of the climate, it was esteemed the most healthful and delicious situation in Spain. Here he cultivated, with his own hands, the plants in his garden; and sometimes he rode out to a neighbouring wood, on a little horse, attended only by a single servant on foot. When his infirmities confined him to his apartment, and deprived him of these more active recreations, he either admitted a few gentlemen, who resided near the monastery, to visit him, and entertained them familiarly at his own table; or he employed himself in studying mechanical principles, and in forming works of mechanism, of which he had always been remarkably fond, and to which his genius was peculiarly turned. He was extremely curious with regard to the construction of clocks and watches; and having found, after repeated trials, that he could not bring any two of them to go exactly alike, he

he reflected, with a mixture of surprize as well as regret, on his own folly (as he might also on his cruelty and injustice) in having exerted himself, with so much zeal and perseverance, in the more vain attempt of bringing mankind to a uniformity of sentiment, concerning the doctrines of religion.* Happy would it have been for Europe, if this just and striking analogy had occurred to the monarch, during the plenitude of his power! And happy might it now prove, if allowed to operate against the spirit of bigotry and persecution, which still actuates many individuals, and even large communities.

THE PEDLAR AND HIS ASS.

IT was noon day, and the sun shone intensely bright, when a pedlar, driving his ass laden with the choicest Burslem ware, stopped upon Delamere forest, to taste some refreshment. He sat down upon the turf, and after consuming the provisions

* See Robertson's History of Charles V.

in his satchel, emptied his dram bottle, and then composed himself to sleep. But the ass, who had travelled many a wearisome mile without tasting a morsel of food, remained muzzled by his side, wistfully viewing the blossoms of furze which grew in great abundance around them. Fatigue and heat, however, overpowered the sensations of hunger, and drowsiness stole upon him. He kneeled down, and doubling his legs under him, rested upon his belly in such a position, that each of the panniers which he carried touched the ground, and was securely supported by it. But his slumbers were of short duration. An angry hornet, whose nest had been that morning destroyed, perched upon his back, and stung him to the quick. Roused by the smart, he suddenly sprung up, and by this violent motion produced a loud jarring of the earthen ware. The pedlar awaked in consternation; and snatching his whip, began to lash the ass with merciless fury. The poor beast fled from his stripes, and was heard of no more; the panniers were thrown off; and the Burslem ware was
entirely

entirely demolished. Thus did inhumanity, laziness, and passion, meet with deserved punishment. Had the pedlar remembered the craving hunger of the ass, when he gratified his own; or had he pursued with diligence his journey, after finishing his repast, no part of these misfortunes would have befallen him: And his loss might have been inconsiderable, if unjust severity and rash resentment had not compleated his ruin.

T H E B E E S.

A DUTCH merchant, who was settled at Batavia, procured a hive of young bees from Poland, that he might multiply the breed of this industrious insect, and regale himself with honey prepared under his own inspection. The bees were stationed in a delightful garden, of large extent, and furnished with the richest profusion of fragrant herbs and flowers. Plenty soon corrupted their disposition to labour; and the stock of honey which they collected,

T 2 during

during the first months of their settlement; was of little value. The expected winter did not ensue; and as they continued to enjoy abundance in this happy climate, they became improvident of futurity, and were no longer at the pains to store their cells with that food, which bountiful nature at all seasons provided for them. Thus unfavourable was excessive abundance to the admired virtues of the bee. And no less injurious to many a well-formed youth is that affluence, which hath been heaped together by parental toil, to gratify parental ambition; but which serves either to nourish sloth, by superseding the necessity of application; or to promote dissipation, riot, and profligacy, by giving a false direction to activity.

A N E P I T A P H.

TO
THE MEMORY
OF
SYLVIA;
A CHEARFUL COMPANION;
FAITHFUL FRIEND;
AND
TRUE PHILOSOPHER;
IF SUBMISSION TO GOD,
BENEVOLENCE TO MAN,
AND
STRICT CONFORMITY TO NATURE,
WITH UNAFFECTED INDIFFERENCE
TO
PROFIT, POWER, OR FAME,
BE GENUINE PHILOSOPHY.
SHE
MINGLED IN ALL COMPANIES,
YET PRESERVED
HER NATIVE SIMPLICITY OF MANNERS;
AND WAS CARESSED BY THE PROFLIGATE,
WHILST SHE REPROVED THEIR
VICES
BY HER GOOD EXAMPLE.
HER RELIGION
WAS UNTAINTED WITH BIGOTRY,
ALTHOUGH SHE DOUBTED OF NO
ARTICLE OF FAITH:

AND

MORAL TALES.

AND
 SHE STEADILY MAINTAINED
 PASSIVE OBEDIENCE AND NON-RESISTANCE,
 WITHOUT BECOMING
 A PARTIZAN IN POLITICS.
 SPOTLESS AS A SAINT
 SHE LIVED;
 AND DIED A
 MARTYR.

THIS MONUMENT
 BLAZONS NO FEIGNED VIRTUES OF THE
 DEAD,
 TO FLATTER THE VANITY OF THE
 LIVING;
 FOR IT IS ERECTED, NOT TO
 A WOMAN,
 BUT
 A SPANIEL.*

Art thou offended, gentle reader, at this tribute to the memory of a faithful dog? Visit the gardens at Stowe; and peruse the lines inscribed by Cobham to Signior Fido, his Italian greyhound! Or if classic authority influence thy taste, turn to the page of Plutarch, and read the following narration! "When the Atheni-
 "ans, during the war in which they were

* See an account of this spaniel, Part II. p. 154.

"engaged

“ engaged against the Persians, were con-
“ strained to abandon their city, and retire
“ to the island of Salamis, Xanthippus,
“ the father of Pericles, embarked with
“ the rest of his countrymen. His faith-
“ ful dog, having been left behind, swam
“ after the ship till he reached the shore ;
“ where the poor creature was no sooner
“ landed, than he threw himself down, ex-
“ hausted with fatigue, and expired at his
“ master’s feet. Xanthippus buried him
“ on the spot ; and as a grateful memorial
“ of his fidelity, erected a monument over
“ his grave, which remains to this day,
“ and is known by the name of *Cynossēma*,
“ or the dog’s sepulchre.”

IMMODERATE STUDY.

SOPHRON had passed the day in very intense application to his favourite study. The shades of the evening insensibly stole upon him. He called for his lamp, and supplied it with an extraordinary quantity of oil, that it might burn till midnight. The flame was languid

and glimmering---He added more oil---It yielded a still fainter light. Again he replenished the lamp---The flame became dimmer---He closed his book; and was soon left in total darkness.

Ah! studious youth, use not with such profusion the sacred oil of learning! Thus lavishly applied, it will extinguish, not brighten the intellectual lamp that burns within thee.

THE CANARY BIRD AND RED LINNET.

ONE fine evening, in the month of May, a canary bird was carried into the garden at Hart-Hill. The cage was suspended by the branch of a cherry tree, the blossoms and leaves of which overspread the top of it, furnishing at once a delightful shade and luxurious repast. I sat down near it, on a bank of turf, and was highly pleased to observe how much the little creature seemed to enjoy his new situation. After fluttering his wings, hopping about, and pecking the blossoms which presented themselves

themselves through the wires of the cage, he at length fixed himself upon his perch, and began the most melodious song I ever heard. His notes were so tuneful, distinct, and various, that he soon silenced the music of a neighbouring shrubbery, and drew several birds into the cherry tree. The song of the canary was now interrupted by a loud chirping, which proceeded, as I could clearly discern through the leaves of the tree, from a red linnet perched on a twig, almost close to the cage. When the linnet ceased, the canary bird seemed to reply by chirping in a similar manner, but with more sweetness and composure. Imagination soon made me acquainted with this new language; and I supposed the following dialogue to have been carried on between them.

LINNET. Silly bird! what cause hast thou to raise such chearful and exulting notes? Compare with ours thy wretched situation. And when thou viewest the blessings that we possess, shew at least some share of wisdom and sensibility, by lamenting thy
incapacity

incapacity of attaining them. To rejoice in calamity is, surely, the height of folly.

CANARY BIRD. Your reproofs are cruel and unjust. It is over the comforts, and not the evils of my situation, that I rejoice. When I see you roving at large, I feel the loss of liberty; and as I hop from one side of my prison to another, I often expand my wings, conscious of powers which I am restrained from exercising. Nor am I indifferent to those social pleasures, of which though sometimes a witness, I am never a partaker. But why should I repine that, in these respects, you are more happy than myself? As reasonably might you complain that partial Heaven has conferred advantages on me, which are denied to you. For in that season when you are exposed to hardship, famine, and danger, I am fed with a liberal hand; sheltered from the winter's cold; and protected from the fowler, and every animal of prey. Allow me then, without reproach, to express my thankfulness to God in songs of praise; to bear my lot with chearful resignation; and
even

even to rejoice in that good, which, though withholden from me, is bestowed upon others of the feathered race.

Impressed with these ideas, I arose from my seat, and retired to my chamber, pondering the lesson of benevolence, gratitude, and contentment, which I had heard. My window commanded the view of a rich and extensive plain, bounded by lofty mountains. The sun particularly illumined a craggy cliff, the summit and sides of which were covered with pine trees. Fancy was on the wing, and instantly transported me to the striking scene. I conceived it to be the residence of Theophilus; and as I entered the favourite grove of the pious philosopher, his evening meditations thus saluted my intellectual ear. --- " Teach me
" to love Thee, and thy divine administra-
" tion! to regard the universe itself as my
" true and genuine country, not that little
" casual spot where I first drew vital air.
" Teach me to regard myself but as a part
" of this great whole; a part which for its
" welfare I am as patiently to resign, as I
" resign

“ resign a single limb for the welfare of my
“ whole body. Let my life be a continued
“ scene of acquiescence and of gratitude ;
“ of gratitude for what I enjoy, of acqui-
“ escence in what I suffer ; as both can
“ only be referable to that order of events,
“ which cannot but be best, as being by
“ thee approved and chosen.

“ Inasmuch as futurity is hidden from
“ my sight, I can have no other rule of
“ choice, by which to govern my conduct,
“ than what seems consonant to the welfare
“ of my own particular nature. If it ap-
“ pear not contrary to duty and moral
“ office (and how should I judge but from
“ what appears ?) thou canst not but for-
“ give me, if I prefer health to sickness ;
“ the safety of life and limb, to maiming or
“ to death. But did I know that these
“ incidents, or any were appointed me, in
“ that order of events, by which thou
“ preservest and adornest the whole ; it
“ then becomes my duty to meet them
“ with magnanimity ; to co-operate with
“ chearfulness in what thou ordainest ;
“ that

“ that so I may know no other will than
“ thine alone; and that the harmony of
“ my particular mind with thy universal,
“ may be steady and uninterrupted through
“ the period of my existence.

“ Yet since to attain this height, this
“ transcendent height, is but barely possible,
“ if possible, to the most perfect
“ humanity; regard what within me is
“ congenial to Thee; raise me above myself,
“ and warm me into enthusiasm. But
“ let my enthusiasm be such as befits a
“ citizen of thy polity; liberal, gentle,
“ rational, and humane---not such as to
“ debase me into a poor and wretched slave,
“ as if thou wert my tyrant, not my father;
“ much less such as to transform me into a
“ savage beast of prey, fullen, gloomy,
“ dark, and fierce; prone to persecute, to
“ ravage, and destroy, as if the lust of
“ massacre could be grateful to thy goodness.
“ Permit me rather madly to avow
“ villainy in thy defiance, than impiously
“ to assert it under colour of thy service.
“ Turn my mind's eye from every idea of
“ this

“ this character ; from the servile, abject,
“ horrid, and ghastly, to the generous,
“ lovely, fair, and godlike.

“ Here let me dwell ; --- be here my
“ study and delight. So shall I be enabled,
“ in the silent mirrour of contemplation, to
“ behold those forms which are hidden to
“ human eyes --- that animating wisdom
“ which pervades and rules the whole ;
“ that law irresistible, immutable, supreme,
“ which leads the willing, and compels
“ the averse, to co-operate in their station
“ to the general welfare ; that magic divine
“ which, by an efficacy past comprehension,
“ can transform every appearance, the most
“ hideous, into beauty, and exhibit all
“ things fair and good to Thee, Essence
“ Increate, *who art of purer eyes than ever*
“ *to behold iniquity.*

“ Be these my morning, these my evening
“ meditations --- with these may my mind
“ be unchangeably tinged --- that loving
“ Thee with a love most disinterested and
“ sincere ; enamoured of thy polity, and
“ thy

“ thy divine administration ; welcoming
“ every event with chearfulness and mag-
“ nanimity, as being best upon the whole,
“ because ordained of Thee ; proposing
“ nothing to myself, but with a reserve that
“ Thou permittest ; acquiescing in every
“ obstruction, as ultimately referable to thy
“ providence --- in a word, that working
“ this conduct, by due exercise, into per-
“ fect habit, I may never murmur, never
“ repine ; never miss what I would obtain,
“ nor fall into that which I would avoid ;
“ but be happy with that transcendent
“ happiness, of which no one can deprive
“ me ; and blest with that divine liberty,
“ which no tyrant can annoy.” *

A N E X P E R I M E N T.

L O O K attentively at this glass, and
mark the variety of images which it
exhibits ? You will see in it the haughty

* The paragraphs marked by inverted commas,
have been copied, with a few variations, from Mr.
Harris's Dialogue concerning Happiness.

and insolent courtier, awed into gentleness by the presence of the tyrant, whom he serves: And the tyrant disturbed by suspicion, fear and anxiety, whilst he receives with smiles the incense of flattery, and glories in his splendour and power: The envious man tortured at the heart, yet expressing outward signs of pleasure, when the merits of his rival are extolled: The well-educated youth, who has been seduced by vicious companions, inwardly appalled during the hours of riot and jollity: The idle loungeur, seemingly at ease, but really fretful, discontented, and unhappy.

---You are jocular, said Alexis. I see nothing but a glass tumbler, containing about two parts of water and one of oil, suspended by a cord, and swung backwards and forwards by your hand. The oil appears perfectly smooth and undisturbed, whilst the water below is in violent agitation.

And do you not perceive, answered Euphronius, a striking analogy between
this

this internal storm but superficial calm, and the several characters which I have enumerated? I will diversify the allusion, and vary the experiment by pouring out the oil, and supplying its place with water. The fluid, you observe, now remains tranquil throughout, although the same motion is given to the vessel as before. * Thus composure of mind may be preserved amidst the agitations and tumults of life, if we cherish no passions, that, like oil and water, are discordant to each other.--Alexis acknowledged the propriety of these moral analogies; but expressed his surprise and perplexity at the appearances from which they were deduced. He was desired to consider them attentively, and to exercise his genius in the solution of them.

THE ROVING FISHES.

IF solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam.-----

* See Dr. Franklin's Experiments and Observations on Electricity.

Of rest was Noah's dove bereft,
When, with impatient wing, she left
That safe retreat, the ark :
Giving her vain excursion o'er,
The-disappointed bird once more
Explor'd the sacred bark. *

Sophronia, whose maternal tenderness was directed by a solid judgment and well-cultivated understanding, had been repeating these lines to her son, and urging the difficulties, temptations, and dangers which await the inexperienced youth, when he too forwardly launches into the busy world. They were enjoying an evening's walk; and the path which they pursued terminated in a beautiful pond, supplied with water by a murmuring rill, that for a while seemed to lose its current, but passing onwards flowed, through a concealed grate, into a neighbouring brook. Having reached the margin of the pond, they stopped to gaze at the sportive fishes, gliding in all directions, with graceful ease, through the yielding element. But a large tench was observed

* Cotton's Fire-Side.

to remain in one unvaried position, as if stupified with pain, or overwhelmed with sorrow. Were fishes capable of reflection, I should presume, said Sophronia, that the tench we are looking at, is mourning the folly and calamities of her offspring. Last week, a sudden and unusual swell of the brook raised the water of this pond above its level; and three young tench eagerly took the opportunity of escaping over the grate, and quitted with joy the confinement, to which they had submitted for some time with impatience and discontent. They swam down the stream, exulting in their liberty; and were just entering a spacious mill pool, which promised every gratification to their boundless wishes, when a ravenous pike seized upon the foremost, and terrified the others with the apprehension of dangers before unknown. The shallows of the pool were now sought, for security; but the flood having damaged the dike, the water rapidly discharged itself. One of the remaining tench was left in a hollow, to die a painful and lingering death; the other, impelled by hunger,

U 2 swallowed

swallowed a bait, and became the prey of a fisherman. Thus perished these unfortunate rovers; affording us a lesson of instruction, concluded Sophronia, which it cannot be necessary either to explain or to apply.

THE HISTORIAN AND THE PAINTER.

WHAT unpleasing face is this? said an historian to a painter, as he was viewing the exhibition of his pictures. It is the portrait, answered the artist, of a man whom I secretly despise; and I have purposely rendered it harsh and disagreeable.---What a liberal and noble countenance, continued the learned spectator, does the picture before me display! So looks the original, replied the painter; and I have the honour to call him my friend and patron.---May I not presume, then, that the Venus, on the right hand, is the likeness of your mistress? I confess it, said the artist with a blush. But if passion and prejudice sometimes guide my pencil, how much more frequently do they direct

direct your pen? I delineate chiefly for the eye; you for the understanding and the heart. To deceive, therefore, may be *venial* in the painter, but is *criminal* in the historian. The art of false colouring, however, is not peculiar either to you or to me. It is practised by all mankind, both in their judgments of themselves and of others. Self-love strongly incites to draw a flattering picture; political and religious prejudices, though less forcible, are not less certain in their influence; and envy, rivalry, and hatred offer to our pencil only dark and disgusting tints.

All is infected that th' infected 'spy,
As all looks yellow to the jaundic'd eye.

THE RATTLE SNAKE.

AN European youth, sauntering through a wood in Virginia, heedless where he trod, suddenly heard a harsh rattling noise, which silenced the warbling of the nightingales, and seemed to strike terror into every living object around him. He

U 3

looked

looked forward, and beheld, across the path which he pursued, a large snake, with the head erect, the body coiled, and the tail, from which the sound proceeded, in continual agitation. Alarmed with the danger that awaited him, he hastened back to Williamsburgh; and was eager both to recount his adventure, and to give utterance to the reflections which it had suggested. How wise, said he, are the provisions of the Author of nature, to guard his favourite, man, from whatever may prove noxious or destructive to him? The lion roars when he issues from his den; the wolf howls in his nocturnal excursions; and the dreadful serpent, from which I escaped this morning, shakes his rattle, as he crawls along, to warn us of the danger that approaches.

Cease, young man, replied a venerable sage, to accuse Providence of partiality; nor abuse the wisdom of God, by applauses which are founded only on pride and ignorance. The animals you have mentioned, inhabit many a desert where no human
footstep

footstep can be traced: How then should their instincts or exertions have any reference to the security of man! The lions roar, and the wolves howl, to rouse the beasts from their secret hiding places: For without such discovery of their prey, of what avail would be their strength or swiftness?

The snake you saw, produces no sound with its tail, in the ordinary motions of his body; and had not a childish fear prevented, you might have been a witness to the use which he makes of his rattle. That reptile feeds chiefly on squirrels and birds, which he cannot catch, without some artifice to bring them within his reach. He therefore creeps near the tree, on whose branches he perceives them; and suddenly shaking his rattle, so affrights the poor creatures on which he fixes his piercing eyes, that they have no power to escape: And they leap from bough to bough, till, overcome with terror and fatigue, they fall to the ground, and are devoured by their ravenous enemy.*

* See Mead on Poisons.

AN EXPERIMENT.

Two young beech trees, planted at the same time, in the same soil, at a small distance from each other, and equally healthy, were pitched upon as the subjects of the following experiment. They were accurately measured; and as soon as the buds began to swell in the spring, the whole trunk of one of them was cleansed of its moss and dirt, by means of a brush and soft water. Afterwards it was washed with a wet flannel, twice or thrice every week, till about the middle of summer. In autumn, when the annual growth was supposed to be compleated, the beeches were again measured; and the increase of the tree which had been washed, was found to exceed that of the other, nearly in the proportion of two to one. *

* See Dr. Hales's Statical Essays; Mr. Evelyn's Silva; and the Philosophical Transactions, Vol. LXVII.

Had

Had you seen the commencement of this experiment, Alexis, you would probably have smiled at the *nicety* of the gardener, and thought his labour misapplied. But the conclusion of it will give you different ideas; and perhaps convince you, by the obvious analogy, that cleanliness and frequent washing promote the health, vigour, and growth of the body. It may satisfy you also, that various minute attentions, in the conduct of your education, which at present may seem to be superfluous and irksome, are of real importance, by removing those causes which would retard your progress towards manly strength and mental excellence. For every habit of awkwardness impairs some useful power of action; and as the moss preys on the nutritious juices of the beech, so false opinions and principles despoil the mind of a correspondent portion of knowledge, truth, and virtue.

TRUE

TRUE ELEVATION OF MIND DISPLAYED IN
CONDESCENSION AND HUMANITY.

SIR Philip Sydney was one of the brightest ornaments of Queen Elizabeth's court. In early youth, he discovered the strongest marks of genius and understanding. Sir Fulk Greville, Lord Brook, who was his intimate friend, and who has written an account of his life, says, "Though I lived with him, and knew him from a child, yet I never knew him other than a man; with such steadiness of mind, lovely and familiar gravity, as carried grace and reverence above greater years. His talk was ever of knowledge; and his very play, tended to enrich his mind."

He was an active supporter of the cause of liberty in the Low Countries, where he had a command, under his uncle the Earl of Leicester, general of the English forces employed against the tyrant Philip II. of Spain. In the battle near Zutphen, he

he displayed the most undaunted and enterprising courage. He had two horses killed under him; and whilst mounting a third, was wounded by a musket-shot out of the trenches, which broke the bone of his thigh. He returned about a mile and a half on horseback to the camp; and being faint with the loss of blood, and probably parched with thirst, through the heat of the weather, he called for drink. It was presently brought to him; but as he was putting the vessel to his mouth, a poor wounded soldier, who happened to be carried by him at that instant, looked up to it with wishful eyes. The gallant and generous Sydney took the bottle from his mouth, just when he was going to drink, and delivered it to the soldier, saying, "*Thy necessity is yet greater than mine.*" Sir Philip was conveyed to Arnheim, and attended by the principal surgeons of the camp. During sixteen days, great hopes were entertained of his recovery; but the ball not being extracted, and a mortification ensuing, he prepared himself for death with the utmost piety and fortitude; and

and expired on the 17th of October, 1586, in the thirty-second year of his age. He is said to have taken leave of his brother in these affecting terms: "Love my memory; cherish my friends; their fidelity to me may assure you that they are honest. But above all, govern your will and affections, by the will and word of your Creator; in me beholding the end of this world, with all her vanities." *

SPECULATION AND PRACTICE.

"A CERTAIN astronomer was contemplating the moon through his telescope, and tracing the extent of her seas, the height of her mountains, and the number of habitable territories which she contains. Let him spy what he pleases, said a clown to his companion; he is not nearer to the moon than we are." †

Shall the same observation be made of you, Alexis? Do you surpass others in

* See the British Biography, Vol. vi. article Sydney.

† Harris on Happiness.

learning,

learning, and yet in goodness remain upon a level with the uninstructed vulgar? Have you so long gazed at the temple of virtue, without advancing one step towards it? Are you smitten with moral beauty, yet regardless of its attainment? Are you a philosopher in theory, but a novice in practice? The partiality of a father inclines me to hope, that the reverse is true. I flatter myself, that by having learned to think, you will be qualified to act; and that the rectitude of your conduct will be adequate to your improvements in knowledge. May that wisdom which is justified in her works, be your guide through life! And may you enjoy all the felicity which flows from a cultivated understanding, well-regulated affections, extensive benevolence, and amiable manners! In these consist that sovereign good, which ancient sages so much extol; which reason recommends, religion authorises, and God approves.

T H E E N D .

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